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E. B. Valsworth
To J. University Place

A D E B A T E
ON THE DOCTRINE OF
UNIVERSAL SALVATION:

HELD IN
CINCINNATI, O., FROM MARCH 24, TO APRIL 1, 1845.

BETWEEN
REV. E. M. PINGREE,
PASTOR OF THE FIRST UNIVERSALIST CHURCH, LOUISVILLE, KY.

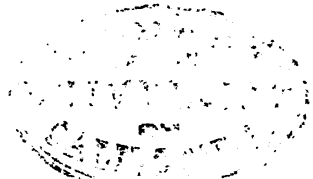
A N D
REV. N. L. RICE, D. D.
PASTOR OF THE CENTRAL PRESBYTERIAN CHURCH, CINCINNATI, O.

Taken down by a Reporter,

A N D
REVISED BY THE PARTIES.

~~~~~  
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**PUBLISHED BY J. A. JAMES.**  
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**LOUISVILLE: NOBLE & DEAN.**

.....  
**1845.**



**CERTIFICATE.**

CINCINNATI, April 26, 1845.

HAVING carefully examined the Stenographer's Report of the within discussion, and compared it with our notes and memorandums, we hesitate not to commend it to the public, as a full exhibition of the facts, documents and arguments, used by us on the question debated.

E. M. PINGREE,  
N. L. RICE.

57183

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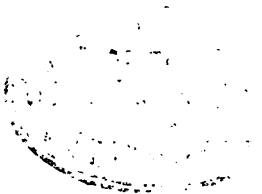
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## CORRESPONDENCE

BETWEEN E. M. PINGREE AND N. L. RICE.

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Proposal to Rev. N. L. Rice.

Louisville, Nov. 9, 1844.

REV. AND DEAR SIR—I have recently seen in different religious periodicals the following

“PROPOSAL.—Dr. Robert J. Breckenridge, of Baltimore, Revs. N. L. Rice, of Cincinnati, and Wm. S. Plumer, of Virginia, will meet at any convenient time and place bishop Whelan and any two others whom he may select; or we will meet any three Roman bishops, archbishops, cardinals, priests, or deacons, and discuss with them this question—‘Is the Romish church the church of Christ?’ The bishop and his friends may affirm, and we will deny. Or we will affirm that ‘the Romish church is not the church of Christ,’ and they may deny. Or two of us will meet any two of them on the terms stated above. The ordinary and equal rules of such debate to be adopted hereafter. The above is a standing proposal.”

In the “True Catholic,” published in Louisville, I also find the following note from your pen, copied from the “Watchman of the South:”

“THE DISCUSSION.—Although the proposition for a public discussion with the Papists, to which you did me the honor to attach my name, was originally made without my knowledge, yet, not doubting that the circumstances demanded it, I cordially sanctioned it. I had no expectation, however, that it would be acceded to. The Roman clergy have become too wise to expose their cause thus. There is in error a conscious weakness, which causes its advocates to shrink from a thorough investigation of its claims. Your proposition, however, will prove to the unprejudiced, that we have all confidence in the principles we advocate, and are willing to have them subjected to the closest scrutiny.

Yours, truly, N. L. RICE.”

Now, Rev. sir, in view of this, your challenge to the Romanists, and especially of your remarks last quoted, in relation to the "*conscious weakness of ERROR*," I would respectfully make you the following proposal, to test "the confidence you have in the principles you advocate," relating to the immortal destiny of the human race. I do this the more readily, because you are known to be fond of public controversy, and have the reputation of being a good disputant; so that you will hardly decline the present offer of a discussion on the merits of Universalism and Partialism.

PROPOSAL.—I will meet you, Providence permitting, at any convenient time, in the city of Louisville, and discuss with you the question—"Do the Scriptures teach the ultimate holiness and salvation of all men?" or, "Do the Scriptures teach the endless misery of any portion of mankind?" either or both, as you choose; to be conducted according to the usual and equal rules of controversy, as may be agreed upon hereafter.

A similar proposal has been made to your friend, Doctor Breckenridge, of Baltimore; and I think he has accepted it. Another has been made to your other friend, the Rev. Mr. Plumer, if I mistake not, and he has declined it. I hope you, dear sir, will not decline this, but accept it at once; for what is the question—"Is the Romish church the church of Christ?" compared with that most momentous inquiry—What is to be the immortal doom of the human soul? Shall it be pure and holy, finally, to rejoice forever in the glory of heaven? or, Shall it remain impure and unholy, to curse God and endure "all hell-horrors" throughout eternity?

I moreover anticipate a ready acceptance of this invitation, from the fact of your having recently discussed with the Rev. Alexander Campbell, questions of infinitely less importance than the one I now propose to you; as of Baptism, its *mode*, *subjects*, *objects*, &c.

Hoping to hear from you at your earliest convenience, I remain, respectfully, your humble servant,

E. M. PINGREE.

Reply to E. M. Pingree's challenge.

MESSRS. EDITORS—I received through the post-office, a few days since, your paper of November 30th, in which I find a proposition, or challenge, from one of you (Mr. Pingree) to a public discussion of the merits of Universalism. I have never given a challenge of this kind to any one. My name

was used by Dr. Plumer, in his proposition to the Roman bishop of Virginia, without my knowledge, and, as I stated in the article to which Mr. P. refers, the thing was approved by me, because my confidence in his prudence forbade me to doubt that the circumstances fully justified his course. Yet I am not opposed to public debates; nor do I feel at liberty to decline a proposition of the kind, provided the subject be one, the discussion of which is desirable, and the challenger be a man in whose ability to do the subject justice, his brethren have confidence.

Much good, I doubt not, would result from a thorough discussion of the merits of Universalism, properly conducted; but whether Mr. Pingree is considered by his brethren capable of doing justice to the subject—whether they would be willing to trust the defence of their views to him, I have no means of knowing. If, however, the Universalists desire a discussion, a few of their leading preachers and members can easily signify through their paper their confidence in Mr. Pingree's ability; or they can select a man in whom they have confidence, and they shall be accommodated; provided, the discussion occurs in Cincinnati, (which, for obvious reasons, is preferred to Louisville,) and be reported by one or more competent stenographers, and published.

I cannot consent to turn aside from other important engagements, to enter into a thorough discussion of this subject, unless it be given to the public in a permanent form, that it may be extensively read. Nor can I consent to meet a man in whom his own party have not confidence; for then his failure to sustain himself would be attributed to the weakness of the man, not to the indefensibleness of his cause, and thus my labor would be lost.

Now, Messrs. Editors, you have my reply. I should not have challenged you to a debate. My engagements are such as fully occupy my time. But as you have challenged me, thus making it impossible for me, without seeming to shrink from the defence of truth, to avoid a discussion, you must meet the responsibility. Very respectfully,

N. L. RICE.

Mr. Pingree to Mr. Rice.

Cincinnati, Jan. 3, 1845.

DEAR SIR—Your reply to my first letter reached me in due course of publication of the "Star in the West," dated December 14.

I invited you to an oral discussion, to be held in Louisville. You have *declined* acceptance, for reasons which you pronounce "obvious," and I prefer declining your invitation to Cincinnati, for reasons which you will please consider equally obvious; and its publication *in the manner* you propose—from the fact that I now have a discussion nearly ready for the press, on the same subject, lately held with the Rev. JOHN N. WALLER. Thus far, therefore, we are even.

I now propose a sort of compromise, which may be the means of meeting some of the conditions named in your letter, making the discussion more "thorough" and satisfactory, and more extensively read. I invite you to a *written correspondence* on the questions noted in my first communication. The editor of the "Star" has freely tendered me the use of his columns as the medium of my letters, which you may consider a sufficient evidence of my standing in the Universalist denomination. All I now ask on your part, is, that you obtain the use of the columns of a Presbyterian paper with *one third* the circulation of the "Star,"—about 3,500 copies—which you can readily do, if your friends have the same confidence in you that mine have in me; each paper to publish both sides. When the discussion is ended, the letters may be rendered permanent by publication in book form, if desirable.

Owing to my unintentional delay in answering your letter, I shall send you this to-day—so that it, and your reply, if received in season—say next Monday noon—may be published together in next week's "Star." Not presuming that you can ascertain, *so soon*, whether you will be able to obtain the use of a Presbyterian paper for the discussion, I only respectfully ask an early expression of your *willingness* or *unwillingness* to accept the present proposal, in case of succeeding in this respect. Respectfully yours, E. M. PINGREE.

Mr. Rice to Mr. Pingree.

Cincinnati, Jan. 4, 1845.

MR. E. M. PINGREE:

Dear Sir—Your letter, in reply to mine, was received on yesterday afternoon. Your challenge was published on Nov. 30th. My reply was sent in time, as I supposed, for the next paper, but was not published till Dec. 14th. It is now *three weeks* since it appeared. Your letter does not explain the cause of your delay in replying, which, from the zeal manifested in your challenge, was certainly unexpected.

The contents of your letter are by no means such as I had expected. You challenge me to a public discussion of the merits of Universalism, and this, from the fact that Doctors Plumer and Breckenridge were also challenged, I presume was a concerted matter. I did not decline, but agreed to accept your challenge on certain conditions. One was, that I should have some evidence that your brethren are willing to trust the defence of their views to you. This you do not pretend to consider unreasonable. The second was, that the debate should be in Cincinnati, not in Louisville. You will scarcely pretend that the challenging party has the exclusive right to determine the place where the discussion shall be held. Certainly I was not prepared to believe, that a chivalrous gentleman, like yourself, would first challenge me to a debate, and then positively insist on my meeting him in his own city. I preferred Cincinnati, chiefly because Universalism is much more prevalent here, and in Ohio, than in Kentucky. A discussion in this city, therefore, would excite more interest; and I should have the opportunity of addressing audiences, a small portion of which, at least, are inclined to Universalism. I can conceive of no reason why the Universalists, if they really desire a discussion, should decline having it in Cincinnati.

The only other condition was, that the debate should be published. This you decline, because you are about to publish a debate on the same subject, with another individual; and yet you propose a *written discussion*, to be published *twice*—first in two newspapers, and then in a book!!! I cannot accept the new proposition. Newspaper discussions are generally tedious, and soon become uninteresting. Indeed I presume Mr. P. did not expect me to accept it. It was probably considered the best method of terminating the matter.

In my reply, I stated that if the Universalists desired a discussion, they were at liberty to select a man in whom they have entire confidence. I did so, because they have long and constantly expressed the most earnest desire for public discussion, and have complained, as well as boasted, that their invitations and challenges were not accepted by ministers of a different faith. Mr. Abel C. Thomas, now of Cincinnati, stated, in a letter to Dr. Ely, of Philadelphia, "*that the Universalists anxiously desired a thorough investigation of the merits of the doctrine they profess*," and complained "*that it has been the general policy of the Partialists to avoid and discourage all direct discussion with the Universalists.*"

And the editor of the "Christian Warrior," a Universalist paper, in an article headed "*Consistency of the Presbyterian Clergy*," whilst condemning me in no very measured terms for not having accepted a challenge in that paper, which I never saw, thus discourses concerning Presbyterian ministers: "They have assailed from their pulpits, and through their newspapers, and by means of their tracts, and in numerous other ways, the Universalists and their doctrine. We have denied and disproved their assertions, through every medium at our command, and challenged them again and again to fair, open, manly, and candid discussion of our sentiments. But with very few exceptions, all such challenges have been unheeded." And, after noticing Mr. Pingree's challenge, he says—"We shall be anxious to hear from the worthy challenger of the Catholics, and learn by what means he will escape from the corner into which he is driven."

It was in view of complaints and boastings such as these, that I gave the Universalists an opportunity, if they did not choose to trust the defence of their views to Mr. Pingree, (who, I learn, is a young man,) to select one in whom they had the utmost confidence. Since they have now had a fair opportunity for a thorough discussion of the merits of Universalism—an opportunity sought and obtained by their own ministers—I hope they will henceforth cease either to complain or to boast. Very respectfully, N. L. RICE.

Mr. Pingree to Mr. Rice.

Louisville, Jan. 9, 1845.

MR. N. L. RICE:

Dear Sir—I received your last letter through the columns of the "Star" of this week, and hasten to answer it; endeavoring to do so in the same manner and spirit as if it contained no sneers or insinuations about my wishing to "terminate the matter," &c. Permit me to most earnestly assure you, sir, that I do *not* wish to "terminate the matter;" and it *will not* be "terminated" without a discussion—unless by yourself.

I invited you to a discussion in Louisville: this was a *part of the proposal itself*. And I did not anticipate the substitution of another place, or its publication by stenographers; still, I have *not* "positively insisted" on your "meeting me in my own city." I preferred holding the discussion here, because, of course, I more *especially* desire the promotion of our Faith in this city and vicinity; and because there have

been many discussions held in Cincinnati and neighborhood. I thought one more necessary and called for here, than elsewhere. But I say no more of this condition of your accepting my proposal; for, although the *place* was as much a part of the challenge, as the *questions* to be discussed, yet I do not "claim the exclusive right to determine the place."

I will now—as I did not in my last letter—speak particularly of your requiring the Universalists to express their willingness "to trust the defence of their views to me." You say I "do not pretend to consider this unreasonable." Sir, I do consider it unreasonable and out of place; although I did not speak of it directly in my preceding reply. I presume I am as *extensively*, and for as *long a time* known as a disputant, (though a "young man,") as yourself, besides being associated several years with Rev. Mr. Gurley in the editorial department of the "Star in the West." If *you* knew nothing of me, you might have easily declined any controversy with me, on account of my obscure position; and have so saved me the virtual insult of being required to be *INDORSED*, in order to meet you in debate. You could not imagine, Sir, that I would submit myself to any such humiliating terms; however much I might desire a discussion with you. I trust you will pardon this manner of speaking of myself, and I will pass to notice another matter—for what I have said must suffice on this subject—on my part at least.

A few words now in relation to another point of difference between us—the publication of an oral discussion. You desired the discussion to be "*permanent*" and "*thorough*;" and proposed that it be taken down by stenographers, and published. I did not wish to publish it *in that manner*, because I had been engaged in one, recently, on the same subject, with another person, now nearly ready for the press; at least I did not wish to do it now, for obvious reasons.

On this account, and at the same time to meet your desire for the discussion to be "permanent" and "thorough," I offered the compromise contained in my last letter—that the discussion be a *written* one, carried on through the columns of a Universalist and Presbyterian paper; and to be put in book-form afterwards, "*if desirable*,"—a phrase you seem not to have noticed, in your attempt to make me appear inconsistent with myself. If you are really willing to discuss the merits of Universalism and Partialism, as I have no doubt you are; and desire its publication so as to reach and benefit the most persons, especially Universalists, (of whom you say there

are more in Cincinnati and Ohio, than here, as a reason why the discussion should be there,) why not accede to this proposal! You would thus reach *ten times*, perhaps *twenty times* as many Universalists through the "Star" alone, as by an oral discussion; and I only asked you to furnish another paper, so that I could be speaking to Presbyterians at the same time. I was willing it should be made into a book afterwards, "if desirable;" because it could be done thus with much less trouble and expense than by stenographers, and because *the close* of a written correspondence would be so long after the publication of my discussion with Mr. Waller, that I should have no objection to have another book put forth, on the same subject; should it then be found expedient or desirable. Certainly, you did not imagine your remark, that "newspaper discussions are generally tedious, and soon become uninteresting," to be an "obvious reason" for not accepting my last offer. I believe the contrary to be true; for the most interesting and useful discussion of Universalism and Partialism, ever published, was conducted in this manner; I mean the one between Dr. Ely and Rev. Mr. Thomas.

I have now, Mr. Rice, presented more in detail, than I at first intended, the reasons for my preferring the discussion to take the form proposed in my last. I sincerely hope they may prove satisfactory to your mind; and that, after carefully reviewing the whole matter, you will readily yield your assent to an offer so nearly meeting your wishes in several respects. Before positively refusing it, I pray you to seriously reflect on the propriety of your neglecting so favorable an opportunity of speaking to several thousand persons, in relation to a doctrine that *you* believe is endangering their souls, and exposing them to endless and unutterable damnation.

Hoping to hear from you, at your earliest convenience, I remain, with sentiments of respect,

Yours, &c., E. M. PINGREE.

Mr. Rice to Mr. Pingree.

MR. E. M. PINGREE:

Dear Sir—Your letter of the 9th in reply to mine, came to hand on yesterday. As I had declined your new proposition, I supposed our correspondence at an end. Your last seems designed as a defence of your course in relation to your challenge. It is not satisfactory—so it appears to me.

You say the *place* of holding the discussion (Louisville) "was a part of the proposal itself." Yes, and you might,

with equal propriety, have included in the proposal, as a component part of it, all the preliminaries. I cannot but be surprised that one so *long*, and so *extensively* known as a disputant, as you profess to have been, should attempt to make the *place* of conducting a discussion a part of a challenge to discuss.

Again, you say you have *no!* positively insisted on my meeting you in your own city. Yet you positively declined meeting me in Cincinnati, and named no other place. This looks very much like making the *place* (your own city) a *sine qua non*.

After referring me to Mr. Gurley's having opened his columns to you, as evidence of your standing amongst the Universalists—thus admitting my right to call for evidence—you now profess to consider such a demand "unwarrantable and out of place," even a "virtual insult." I cannot but wonder that a demand so improper as you *now* consider this, was silently passed, or rather sanctioned in your reply. But I am really unable to understand how an expression of confidence in a man, on the part of his friends, can be humiliating or degrading. Their refusal to express such confidence, might be so. Mr. P., however, thinks he has been as *extensively*, and for *as long a time*, known as a disputant, as myself. This may be true, and therefore, I did not positively decline meeting him, but desired some evidence of his standing as a man of talents and learning amongst his brethren. When I received the challenge, I made some inquiries relative to this point; but could gain no satisfactory information.

It is true, I have several times heard of Mr. P. as a gentleman accustomed to give challenges and engage in debates; but I am well aware, that in many instances, men who are least qualified to conduct such discussions, are most frequently engaged in them. Moreover, there are many *editors* and *associate editors*, who are poor disputants, and still poorer theologians.

When I challenge a man to a public discussion, I cannot afterwards inquire whether he is capable of conducting it ably; but when a man publicly calls on me to turn aside from my engagements and enter into a public discussion with him, it is my right and my duty to inquire whether he is a man with whom such a discussion can be properly conducted. Accordingly, inasmuch as I had no acquaintance with Universalists, and knew not whether Mr. P. was considered by them an able disputant, I desired an expression of confidence from a few

of them. Had they given it, he would not have been injured; as it is, he may.

Mr. P.'s reason for declining the publication of the debate, viz: (that he thought to publish a debate on the same subject with Mr. W.) would have been a good reason for his not giving me a challenge, but it is a poor reason, after having given it, for declining the publication of it. Every reason for having a discussion, is a reason for publishing it. If it is important that the people of Louisville should hear it, though they may read the one about to be published, surely it is no less important that many others equally interested should read it.

But Mr. P. only increased the inconsistency of his course, by declining its publication, and immediately proposing a written discussion to be published in two papers. The fact that he only proposed to publish it once, and twice, if desirable! alters not the case, nor does it remove the difficulty, to say, he did not wish to publish it "in that manner," since the manner is unimportant, provided the arguments be presented so as to interest and convince the reader.

To prove that newspaper discussions do not become tedious and uninteresting, Mr. P. says: "The most interesting and useful discussion of Universalism and Partialism ever published, was conducted in this manner; I mean the one between Dr. Ely and Rev. Mr. Thomas." This may be true, but Mr. Thomas, as I remember, greatly preferred an oral debate; and it was to a discussion of this kind, that he challenged Dr. Ely. The latter gentleman proposed a newspaper discussion; whereupon Mr. Thomas, though he agreed to it, said—"I am sorry you decline accepting either of the proposals contained in the letter of December 14. I am sorry, because I am confident that a public disputation, in the manner proposed, would excite little partisan feeling, were you one of the opponent preachers and myself the other. *And more attention would thus be directed to the disputed question than we can reasonably expect to excite by a written controversy.*" (See Discussion, p. 17). I agree with Mr. Thomas, and, therefore, cannot allow Mr. P. to change his challenge from an oral debate to a newspaper discussion.

If the Universalists still desire a thorough discussion of the merits of their faith, as they have so constantly professed, they can find a man who will relieve Mr. P. from his undesirable situation by taking his place. If they do not, I certainly have no desire to press them into it. Respectfully,

N. L. RICH.

P. S. *Mr. Editor*—I wrote the above immediately on receiving Mr. Pingree's last; but having once declined his new proposition for a newspaper discussion, I thought it unnecessary further to reply. On Saturday, however, I received the "Christian Warrior," of Jan. 25, in which I found in an editorial article headed "The Challenge," the following:

"Dr. Rice has shown more courage than his friend Plummer. He has expressed a willingness to discuss the question of endless misery with an efficient advocate of Universalism, in Cincinnati, Ohio. There is no doubt but that he will soon be accommodated with a competent man."

On receiving this paper, I determined to send you my reply to Mr. Pingree, and to say, that I shall wait patiently for the "efficient advocate," hoping, however, if such an one is to be forthcoming, I may hear from him at an early day.

Respectfully, N. L. RICE.

February 3, 1845.

Mr. Pingree to Mr. Rice.

Louisville, Feb. 7, 1845.

MR. N. L. RICE:

Dear Sir—Your letter of the 3d inst. calls for a few words of reply. Two or three points only require to be noticed; for I am not anxious to multiply words with you on the subject; especially as your course in the matter so distinctly evinces a determination "to terminate the affair," without a discussion.

I invited you to a discussion of Universalism and Partialism, in Louisville. This proposal was made to you in such a manner—suggested by your challenge to the Romish clergy, that you could not consistently decline it, directly; you therefore seemed to accept, but made such "conditions" and terms as you could hardly expect would be acceded to. One was, that the Universalists should express their confidence in me as the advocate of their Faith:

Now, sir, you will permit me to say, that in time past, we have often yielded to conditions offered by our opponents, in their arrogant assumptions of superiority, rather than lose the opportunity of reaching the Partialists, by means of a discussion. We have done this long enough. It is now no longer necessary. For one, I will not submit to it—I must be treated with on terms of equality, or on none.

I invited you to a discussion, on my own responsibility; and thus would I meet you, or not at all. In noticing your first reply, I did not speak of this "condition," particularly;

because I imagined you might not insist upon it, in view of my other proposal, and the manner of it. I was willing to overlook the "virtual insult," for the sake of a discussion. *So am I now*; but will not yield to the assumption. But insisting upon this after what I have said—after being told that I would not submit to such forms, makes the fact now most palpable, that you wish "to terminate the affair."

True, you give the Universalists an opportunity of putting forth another man, to relieve me from the "undesirable situation:" but you must have been most confidently assured in your own mind, that, under the circumstances, nothing of the kind would be done. In reference to this whole matter, permit me to say, that I should not consider it "degrading or humiliating," for Universalists to express any confidence they might have in me; but it would be both, sir, for them or me to yield to your demand for it. As for the "injury" that may accrue to me, from not having this "expression of confidence," I see nothing terrifying in the idea; besides, the risk of that is mine, not yours.

I trust my position is distinctly understood and appreciated by yourself and our readers. I am willing to endure the language of your affected superiority; but not willing to yield to its arrogant demands. Your position now seems to be—insisting on a condition that you know will not be complied with on my part, or the substitution of another person, obliged also to submit to the same humiliating terms, with additional aggravating circumstances; "or no discussion."

One word more—though now hardly necessary—in relation to the "place and mode" of the proposed discussion. You err in saying that I "made the place (Louisville,) a *sine qua non*," and "absolutely declined meeting you in Cincinnati." I did neither. I proposed Louisville, and preferred declining Cincinnati, in connection with your proposed mode of publishing the discussion, for reasons then and since given. I then made another proposal, that I supposed would meet your wishes in the most important particulars; but this offer you also reject. Having expressed my preference for the controversy to be carried on thus, rather than its publication by the aid of reporters, and you having declined that way of conducting it, I had finally concluded to accede to your proposal of Cincinnati as the place—however difficult it might be, under the circumstances; that is, in case you did not persist in your demand for an *indorsement*;—but your last letter virtually "terminates the affair," on your part, by its clear expression

of your obstinacy in that respect. I was only induced to waive the reasons above referred to, for the sake of probably reaching the minds of so many Partialists, by the aid of one who now stands so high among them as a theological debater.

Respectfully, E. M. PINGREE.

I have published the correspondence in this form, because the editor of the *Star*, after retaining my last letter to Mr. P. two weeks, and after having sent it to Mr. P. that he might reply to it, actually refused to publish it, and yet published Mr. Pingree's answer to it! I have had some considerable acquaintance with editorial labors, and with discussions, oral and written; and I have known editors to be guilty of acts of injustice, and even of meanness; but the editor of the "*Star*" deserves the credit of having made a lower stoop than any editor with whom I am acquainted.

Mr. Pingree, the associate editor, published in the *Star* his challenge to me, and called for a reply through the same channel. As he opened the correspondence of his own accord, I had the right to close it. But although his letter of Jan. 9th calls for a reply, the editor refuses to publish it—giving his brother Pingree the opportunity to open and close the correspondence.

This is not all. He sends my letter to Mr. Pingree, that he may reply to it; and, whilst refusing to let his readers see my letter, actually publishes Mr. P.'s reply!! The reader will wonder how Mr. Gurley attempts to justify his conduct. Here is his language:

"The following letter was received from Br. Pingree a short time before the editorial form was made up, and we give it to our readers without Mr. Rice's letter, to which the first part of it alludes, for the reason that we have not room for said letter, and also the fact, that it is little more than a repetition of what has before appeared in his communications. We cannot afford to fill up our columns with matter from Mr. Rice which makes no progress whatever towards a discussion."

His first reason is, that he has not room for said letter. And how has it happened, that, just at this point, his room has become so scarce? He had room enough for Mr. P.'s challenge—and even room enough for his reply

to a *suppressed letter!* The truth is, there was room enough in the paper—but Mr. P. and Universalism were in a narrow place! He aimed to protect his brother and his cause.

The second reason is—"that it is little more than a repetition of what has before appeared in his communications." If Mr. G. believed this statement to be true, why did he send it to Mr. P., and then publish his reply? Had he not replied to my previous communications? The letter was so nearly a repetition, that it was unnecessary to publish it; and yet it was so far from being a repetition, that Mr. P. says, it calls for a reply, and Mr. G. thinks it well to publish that reply!

But if the reader desires to see for himself the evidence of Mr. Gurley's veracity, let him read my previous communication, together with the last; and he will be compelled to see that he has deliberately stated what is palpably untrue. This, I am aware is a severe charge against a professed preacher of the Gospel; but the evidence is all before the reader. Let him judge. He will find in my last, a quotation from Mr. A. C. Thomas, and another from the "Christian Warrior," which the editor did not desire his readers to see. The editor of the "Warrior" seems not to have discovered the insult offered Mr. P.; and no wonder, for he did not see it himself, until NECESSITY, "the mother of invention," discovered it to him. But the editor of the Warrior, doubtless, supposing his brethren in Cincinnati more courageous than they are, expresses the utmost confidence that an able advocate of Universalism will be forthcoming! The truth is, my letter was suppressed, not because it was a repetition, but because it was not, and because it contained things which Mr. P. could answer much better if they were not seen. Chivalrous gentlemen these champions of Universalism!

I am truly glad that I declined the newspaper discussion. A gentleman capable of conduct such as is here exhibited, could not be trusted, however solemn his promises, to deal fairly and honestly.

Two serious difficulties lie in the way of a discussion with Mr. Pingree, viz: 1. After diligent inquiry, I am convinced that he is not regarded either by the public or by his brethren as capable of doing justice to the subject. Consequently, if a complete victory were gained over him, it would be ascribed, not to the weakness of the cause, but to the imperfect qualifications of the man. 2. But if this difficulty were removed, Mr. P. declines publishing the debate. I am wholly unwilling to take the time, undergo the labor, and incur the expense of thoroughly discussing the merits of Universalism, unless the debate be published, that it may be extensively read. I desire to meet a man, who, as a man of talents and learning, enjoys the entire confidence of his brethren, as well as of the public, and to place the arguments on both sides in the same volume, that inquirers' after the truth, may satisfactorily examine the whole subject.

But Mr. P. is quite apprehensive that any man who would propose to take his place, must be under the humiliating necessity of being *indorsed*. Not at all. I will relieve him and his friends from all difficulty on this head. Rev. ABEL C. THOMAS, of this city, is known to the public as a gentleman of high standing in his church, and an able disputant. He is also known to be favorable to discussions of this kind. If, then, he will take Mr. Pingree's place, or agree to discuss the following question proposed by Mr. Pingree, viz: "Do the Scriptures teach the ultimate holiness and happiness of all men?" I will meet him in debate, provided, that one or more stenographers be employed, and the whole discussion given to the public, in a permanent form.

I would not thus have referred to Mr. Thomas, but for the course pursued by Messrs. Pingree and Gurley, and the editor of the "Christian Warrior." The challenge came from the Universalists, not from me; and it has been again pressed upon me, after the correspondence, as I supposed, was closed. Moreover, the Universalists, not excepting Mr. Thomas, have uniformly expressed an anxious desire for such discussion, and have complained,

and boasted, that ministers of a different faith, and especially Presbyterian ministers, would not meet them. Thus called out, and twice publicly challenged to a discussion, and taunted with being unwilling to meet the issue, I deem it my duty to the cause of truth, to let the public see that I am prepared to afford the Universalists the fairest opportunity to propagate their favorite sentiments, to prove that they will bear close examination.

N. L. RICE.

P. S. I will send a copy of the above to Mr. Thomas, and shall hope to hear from him at an early day.

L. N. R.

To the Public.

The late correspondence between Messrs. Pingree and Rice, together with comments by the latter, appeared in the Chronicle of the 19th instant.

Had Mr. Rice confined himself to a plain and true statement of the circumstances attending my exclusion of his last letter, I should have passed the matter in silence; but he has seen proper to charge me with deliberately uttering what is palpably untrue—and a few words of reply may not be out of place.

I have asserted that his last letter is little more than a repetition of what had appeared in his previous communications. This is plainly, merely a question of fact—and there must certainly be obliquity of conscience in a man who will denominate difference of opinion a deliberate falsehood. His letter contains the same old story about the *place* of discussion—whether it should be oral or written—the manner of its publication—the demand for indorsement, etc., together with a few sentences of irrelevant matter. The public have the evidence before them, and they will decide whether my assertion of repetition be or be not sustained. They will also judge whether Mr. Rice, in his charge of deliberate falsehood, has shown as much gentility as his professions of piety lead us to expect.

But he says, likewise, that there was room enough in the Star for his last letter; and here again he charged me with falsehood. I need only remark in reply, that Mr. Pingree was in Cincinnati, on business, soon after I received Mr. Rice's last letter; not having leisure to answer it forthwith, he took it with him to Louisville. It was returned to me,

together with the rejoinder, on Monday forenoon. My paper is made up usually on Monday evening. The type was nearly all set when those letters arrived; and if any one doubts my word, that we had not room for Mr. R's letter, he can make inquiry of my printer. If Mr. R. feels that in this matter he has regarded the decencies of social intercourse, his sensibilities cannot be very acute.

Advancing a step in his fault-finding appeal, he asserts that his last letter contained statements which I did not wish my readers to see; and this he charges as another reason for its exclusion. There need really be no answer to such assumption of insight into my thoughts. Does he judge others by the standard of his own morals? Does he suspect the motives of others, because he is himself accustomed to utter what he does not really believe or feel? I hope not.

Having ascertained to my entire satisfaction that he did not design to meet Mr. Pingree in debate, for the reason given in his communication to the Chronicle; and well knowing that the condition of indorsement cut off all prospect of one, I finally thought best not to publish his letter at all. I had no idea of filling up the paper with matter from him, which was not, in fact, designed to bring about a discussion with Mr. Pingree. For this decision on my part, he utters various hard words, at which, he will please take notice, I am far from being frightened. The arrogant claims of such Orthodox preachers, I ceased to regard a long time ago; and I treat them, in my capacity as Editor, as I do all other men of equal moral worth. Their loud denunciations against those who do not happen to think as they do—their professions of exclusive piety—their sneers and sarcasms; I estimate according to their real worth, not according to the value placed upon them by their authors. When I give my word that a man shall have the use of my paper for any specific object, he need have no fear of being dealt with unfairly; but no Orthodox preacher (self-styled) need expect that I will publish any thing he may choose to write, professedly to obtain a discussion with a certain Preacher of ours, when in truth he has previously made up his mind *that he will not meet him*.

That this was Mr. Rice's determination from the first, is evident from the face of the correspondence, and is confirmed by the closing comments. Were we disposed to imitate his example, we might charge him with deliberate falsehood for stating that "diligent inquiries" had convinced him that Mr.

P.'s brethren do not consider him capable of doing justice to the subject of Universalism. There are doubtless some, and there may be many, who would prefer Mr. Thomas, and possibly there are many Presbyterians who do not think Mr. Rice to be more than a head taller than any other man in all the earth. But what then? I told Mr. Rice myself, not three days before the correspondence appeared in the Chronicle, that all the Universalist clergy of the West have full confidence in Mr. Pingree's ability to discuss any question with Mr. Rice—(and I will now add, or Mr. Rice's superiors)—and among all the laymen of our denomination I have never heard this confidence doubted. What then becomes of Mr. Rice's "*diligent inquiries*?" It is manifestly nothing but sham, designed to add injury to the insult of demanded indorsement. He had not manliness enough to meet the challenge on its merits; and so he ignominiously sought to evade it by an attempt to disparage the challenger. It amounted to this: Sir, I will meet you in discussion on several conditions—the first of which is, you shall allow me to spit in your face!

As a sort of screen, Mr. Rice now interposes the suggestion of Mr. Thomas as a substitute for Mr. Pingree. All this again is but another form in which the challenge of the latter may be evaded. Mr. Rice knows perfectly well, for I so informed him, in the interview before referred to, that an oral debate with Mr. Thomas was out of the question—that his health would not allow of the excitement and labor of such a discussion, if indeed there were no other reasons satisfactory to his own mind, for declining any invitation of the sort. But Mr. Rice says, that Mr. Thomas has expressed a preference for oral debate. This is true, as applied to a period of ten or twelve years ago, as quoted in Mr. R.'s last letter. But will Mr. Rice deny that he has read Mr. Thomas' last letter to Rev. Dr. Breckenridge, of Baltimore? It was written in August, 1844, and published in the Star of January 4, 1845. In this letter, Mr. T. expresses his preference for written discussions; and in an appended paragraph he states, in so many words, that he would neither give nor accept any invitation to oral controversy. Mr. R. will not deny that he knew all this, and yet he most valorously suggests Mr. Thomas as a substitute for Mr. Pingree—thus evincing about as much courage as a duelist would manifest in challenging a Quaker to mortal combat.

Mr. Rice gives not the slightest intimation of this recently expressed preference for written discussion—and if this con-

calment be a proof of either his candor or honesty, he must needs be saved, if saved at all, without foresight of good works. Probably, however, he cannot conceive of any change of views, on any subject, and this may, perhaps, be the reason why he so tenaciously clings to the dead body of Old School Calvinism, as fashioned about two centuries ago in Westminster Hall. Besides, the negotiation between Mr. Thomas and Dr. Breckenridge for a discussion, invited by the former, is still pending, and is probably delayed in consequence of death in the family of Dr. B. And even were not this the case, does Mr. Rice really suppose, that Mr. Thomas would so far countenance insult and attempted injury to his brother minister in Louisville, as to accede to any proposal of substitution? Let Mr. R. renew his "diligent inquiry," and he will obtain information without the formality of indorsement, that Mr. P. is fully his equal in the public confidence, and then let him make the atonement which the circumstances demand. If this be not done, we shall have a crowning illustration of the intimate connection between Mr. Rice's faith and morals.

Mr. Rice represents that Mr. Pingree insists, that if the debate takes place, it shall not be published. We do not so understand him. He consents to its publication in view of all the circumstances—so that, this objection to discussion, as urged by Mr. Rice, is removed.

Having no desire for a war of words, I respectfully submit the whole matter to the public. JOHN A. GURLEY.

Reply to Mr. Gurley.

With Mr. Gurley it is not my purpose to enter into a discussion of any kind. Yet some things in his article in the CHRONICLE of the 22d, require a brief notice.

As a reason for refusing to publish my letter to Mr. Pingree, he stated that it was little more than a repetition of what had appeared in my previous communications. This statement, I have said, is not true. The question is, as he says, merely a question of *fact*; and therefore it is not, as he intimates in the same sentence, a matter of *opinion*! Let us look, then, at facts.

1. Mr. Pingree had stated in his letter, to which mine was a reply, that the place of holding the discussion was part of the proposition itself, but that he had not positively insisted on Louisville as the place. Part of my letter was a reply to these assertions. *It was not repetition.*

2. Mr. P. had also said, that he considered that my call for explanation concerning his standing in his church, "a virtual insult." Part of my letter was in reply to this—giving reasons why my course was not offensive. *This was not repetition.*

3. Mr. P., to prove that newspaper discussions do not become tedious and uninteresting, had referred to the discussion between Messrs. Thomas and Ely. Another part of my letter was in reply to this, containing a quotation from Mr. Thomas, in which he expresses a decided preference for an oral discussion. *This was not repetition.*

4. My letter contained an important quotation from the "Christian Warrior," a Universalist paper, which caused me particularly to desire the publication of my reply. *This was not repetition.*

Thus it appears, as a matter of fact, that at least *five-sixths* of my letter was not repetition, but *new matter*; and yet Mr. Gurley, with the letter before him, tells his readers that it is little else than repetition!! Yes: and whilst so saying, both he and Mr. Pingree agree in thinking a reply to the suppressed letter necessary!! Did Mr. G. read my letter? If he did not, how could he say it was chiefly repetition? If he did, how could he say so? I have been thus particular to show that I do not make serious charges against men on slight grounds.

A word about want of *room* in his paper for my letter. Mr. P., he says, took it to Louisville to prepare a reply, and sent it back when the type for the paper was nearly all set. Is it possible, that Mr. Pingree thought it necessary to take my *repetitions* to Louisville to answer them? But what propriety was there in giving my letter to Mr. P. before it was printed? Or, if he chose to do so, why did he not publish the reply first, and Mr. P.'s rejoinder in the next number? Or why not have published both in the next? Or, if Mr. Gurley was resolved, in violation of justice and editorial courtesy, to exclude my letter, why did he not, for decency's sake, also exclude the reply to it? *These are difficult questions.*

But Mr. Gurley has felt at liberty to publish several things which were said in a private conversation. Here, again, he chose to suppress a part of the truth. He says he informed me, not three days before the correspondence was published, that Mr. P. enjoys the entire confidence of the Universalist clergy in the West, as an able disputant. True, he gave me this information after I had informed him that the correspond-

once was in the hands of the printer, and would probably appear the next day. It is also true, that I then stated to Mr. G., that after considerable inquiry, my clear impression was, that the public, and Presbyterians particularly, did not consider Mr. P. as standing so high, but that if he would say publicly what he said privately, I would not hesitate to meet him. I had inquired of a number of intelligent gentlemen, ministers and laymen, of different churches, and such was their belief. I requested some of my friends to inquire of some of the leading Universalists, and they decidedly preferred that Mr. Thomas should conduct the discussion. *I therefore preferred meeting him.*

But Mr. G. says, he informed me, at the same time, that Mr. Thomas, in consequence of ill health, would not engage in an oral discussion. This fact he states for the avowed purpose of making the impression, that I proposed meeting Mr. T., knowing that he would not engage in such discussion. It is true, that he informed me, after my manuscript had been put into the printer's hands, that Mr. T., he thought, would not engage in an oral debate; and it is also true, that I then said to him, that if Mr. Thomas' health were such as he represented, I would, in view of his standing in his church, accommodate him with a *written discussion*. It is further true, that Mr. G. expressed the opinion, that Mr. Thomas would engage in a written discussion; and to facilitate the matter, he proposed immediately to see him, which I approved. Why did not Mr. G. state these facts? Perhaps he had not room; or, more probably, he thought they might spoil the impression he sought to make. Is this the morality of Universalism? or is Mr. Gurley peculiar in matters of this kind?

Mr. G. asks, whether I will deny having read a letter of Mr. Thomas to Dr. Breckenridge, in which, having changed his mind, he expresses decided preference for written discussions. I have never seen the letter; nor had I heard of it. What right had Mr. G. to assume that I had seen it, and on that assumption to base the charge of "concealment?" No; I neither suppress *letters* nor *facts*.

Mr. Gurley says, a negotiation for a discussion is pending between Mr. Thomas and Dr. Breckenridge; but I learn from the *Christian Warrior* that nothing has passed between them since last fall. This, however, will serve as an excuse. Mr. Thomas has probably learned, by experience, more than his younger brother.

But, to bring this matter to a close, Mr. Gurley, the editor

of the Universalist paper, and a Universalist minister, says, "that all the Universalist clergy of the West have full confidence in Mr. Pingree's ability to discuss any question with Mr. Rice," and he adds, "or with Mr. Rice's superiors." This is precisely the information I desired to see communicated to the public. I am willing to suppose that my information relating to his standing amongst his brethren, was incorrect. Certainly Mr. Gurley ought to know.

Mr. Gurley also communicates important information on another point, viz: *that Mr. Pingree is now willing to have the debate published.* Of such disposition Mr. Pingree has not dropped even a hint in his letters; but I am to suppose that Mr. Gurley is authorized to make the statement.

I am now prepared to meet Mr. Pingree, and to discuss the question proposed by him, viz: "*Do the Scriptures teach the ultimate holiness and salvation of all men?*" I hope, now, we shall have a final and speedy settlement of the matter; and I may venture to hope that the Universalists of Cincinnati will manifest their entire confidence in Mr. Pingree by opening their church for the discussion.

Still, I confess, I have doubts on this subject. The exceeding sensitiveness of these *challenging gentlemen*, has produced, on my mind, the impression that they intend to have no debate. They take offence too readily when no cause of offence exists. The fact that I and my friends did not know Mr. Pingree's standing amongst his brethren, and therefore called for information, is no cause of offence to any reasonable man. Since, however, they have put forth the challenge with a tolerable portion of abuse, I deem it my duty to have a debate or a retreat.

N. L. RICE.

P. S. I shall send a copy of the above to Mr. Pingree, which he will please receive in place of a letter; and I shall hope to hear from him at his earliest convenience.

N. L. R.

Mr. Pingree to Mr. Rice.

MR. RICE:

Dear Sir:—Within a few days past I have received several Nos. of the "Daily Cincinnati Chronicle," containing our correspondence on the subject of a proposed discussion; the last of which, of the 24th instant, came to hand this morning. I do not enter into your controversy with my friend Mr. Gurley; but come directly to the question, whether you and I shall have a discussion on Universalism, or not.

Here is a narrative of affairs: I invited you to a discussion of Universalism and Partialism, in Louisville; you declined; but said you would debate in Cincinnati, in case I would comply with two "conditions." 1. Be indorsed; and 2. Have the discussion published by the aid of stenographers. I did not like these terms—overlooking one, because I thought you might not insist upon it, and offered a sort of compromise. This you did not accept; and *did* insist upon my being "indorsed." If you had not insisted on this, I had concluded to accede to your proposal of Cincinnati as the place of holding the discussion—as named in my last letter to you, published in the "Star;" and, of course, to its publication as you proposed. This for reasons referred to in that letter.

You now profess to be satisfied with the expression of the fact of my possessing the confidence of the Universalist community. Then you consider all your terms complied with. 1. I now agree to go to Cincinnati;—2. I agree to the publication of the discussion, if on fair and reasonable terms;—3. You agree to accept me as the advocate of Universalism, having received, as you say, "*precisely the information you desired.*"

What next? You "venture to hope that the Universalists of Cincinnati will *manifest their entire confidence in me*, by opening their church for the discussion."

I might have expected strange things of you; but *not this*. If you had accepted my invitation to hold the discussion in Louisville, I should of course have felt obliged to furnish a church. But you refuse to come to Louisville; you take me to *your own city*, where you are settled, and have a church and congregation; and then require me to furnish a house!! Besides, asking it as an additional evidence, after you are satisfied—*test upon test*—of the Universalists' confidence in me! In view of the circumstances, this is the most unreasonable and outrageous of all your "conditions;" if, indeed, you make it one.

Now, Sir, we have met you more than half way, for the sake of a discussion; and we think that is about far enough. It is time for you to cease making terms and conditions in relation to this matter; and we "*may have a final and speedy settlement*" of the whole affair, so far as a controversy between you and me is concerned.

If I accept your invitation to go to Cincinnati, you are bound in all justice (*and I shall expect this of you*) to furnish a church for the discussion.

You have my answer; for I do not desire further to multiply words on this subject. *The decision is now with you: as you say, "a debate or a retreat."*

Respectfully,

E. M. PINGREE.

Mr. N. L. RICE.

Mr. Rice to Mr. Pingree.

Mr. E. M. PINGREE:

Dear Sir.—From the earnestness with which you urged me not to decline your challenge to a public discussion; from the anxiety expressed by your brother of the *Christian Warrior* to learn by what means I would "escape from the corner" into which you had "driven" me; from the constantly repeated complaints of Universalist preachers, that, much as they desire such discussions, with those of a different faith, and especially Presbyterians, we would not meet them; from these, and other considerations, I had reason to expect to find you and your friends, when your challenge should be accepted, in a very pleasant humor, and fine spirits. I have been somewhat disappointed. Your letter indicates quite a different state of feeling.

I had the right to suppose, too, that the Universalists of Cincinnati would rejoice in the opportunity of opening their church to such a discussion—especially as their views are to be advocated by a gentleman who, as to talents and learning, enjoys their entire confidence; and still more, as Mr. Thomas, while asserting the great desire of the Universalists as a denomination, for a thorough investigation of their doctrines, said to Dr. Ely: "*The use of our meeting houses, as you very well know, has frequently and earnestly been tendered to the opposers of the sentiments in which we rejoice.*" You are aware that these evidences of our disposition to "try the spirits whether they are of God," have seldom been so regarded as to induce a compliance with our respectful solicitations."—Theol. Dis. p. 240.

Presbyterians are not much in the habit of giving challenges of this kind. Many of them have doubted the expediency of such discussions. This discussion has not been sought by me or my friends, but has been urged upon me by you and yours. My church is entirely too small to accommodate those who will desire to attend. I, therefore, ventured to express the hope that your Universalist friends, who have ever been urgent for such discussions, and who seem to feel so much confidence in Mr. P., would show their faith by their works—

not because I require "an additional evidence" of your standing, but because the opening of their church would be in perfect accordance with professions so repeatedly made.

But most cheerfully we will furnish a house, if our Universalist friends are unwilling to allow us the use of theirs.

As it is desirable that the discussion should occur with the least possible delay, and as the preliminary arrangements can be made more conveniently and expeditiously in Cincinnati than elsewhere, I hope Mr. P. will, at his earliest convenience, pay us a visit, or authorize some of his friends to act for him in the premises.

Respectfully, N. L. RICE.

RULES OF DISCUSSION

BETWEEN E. M. PINGREE AND N. L. RICE.

1. The discussion shall commence on Monday evening, March 24th, to be held in the city of Cincinnati.

2. Agreed that each of the disputants will select one Moderator, and these two shall select a third—who, together, shall constitute the Board of Moderators: WM. GREENE, Esq., selected by E. M. Pingree, and Judge COFFIN, by N. L. Rice. These two selected HENRY STARR, Esq., as presiding Moderator.

3. The disputants shall occupy one half hour alternately. The debate shall commence at 7 o'clock, P. M. (unless the hour should be hereafter altered by consent of parties,) and shall continue two and a half hours.

4. The discussion shall continue eight evenings.

5. On the final negative, no new matter shall be introduced, except in reply to matter introduced for the first time in the closing speech of the affirmant.

6. The proposition for discussion is the following: "Do the Scriptures teach the ultimate holiness and salvation of all men?"

7. The disputants agree to employ a stenographer, who shall take down and write out the whole debate for publication.

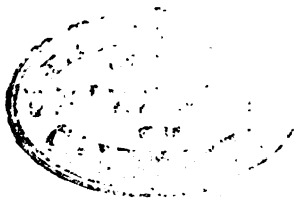
8. It shall be the privilege of the disputants to make any verbal or grammatical changes in the stenographer's report, that shall not alter the state of the argument, or change any fact.

9. The copy-right of the Debate shall be sold to a publisher, or to an individual or individuals, in Cincinnati, who will agree to publish it as early as possible after it shall have been prepared for the press; and the disputants shall furnish a certified copy of the Debate to said publisher or publishers.

E. M. PINGREE, *Aff*

N. L. RICE.

CINCINNATI, March 19th, 1845.



DISCUSSION OF UNIVERSALISM.

[MR. PINGREE'S OPENING SPEECH.]

GENTLEMEN MODERATORS, and respected auditors—We are assembled, to-night, for the investigation of one of the most important subjects that can occupy the mind of man; to wit, THE FINAL AND IMMORTAL DESTINY OF THE WHOLE HUMAN RACE,—to seek an answer to the question whether all men are finally to be made holy, happy, saved; or whether some are to sin and suffer to all eternity. I need not, then, dwell on the important and thrilling interest of such an inquiry; and hence, also, I need not ask your earnest attention to the discussion: yet I may be permitted to ask, that I, so far as it is possible, as the advocate of universal salvation on the present occasion, may receive your *candid* and *unprejudiced* attention. Is this asking too much, of this vast multitude? I will name the reason of this request; or rather, you will see it in the few remarks I am about to make on the *history* of Universalism.

We hold, and I shall endeavor to prove in this discussion, that the Gospel of Jesus Christ teaches, the system of Universalism; but that in a very short time after the age of the Apostles, Christianity became corrupted, and was lost in darkness, to a great extent; and almost all the professed Christian church lost the sentiment of the final holiness and salvation of all men. Darkness reigned almost universally, for several centuries. Even the reformation of Luther and Calvin did not set aside *all* the false doctrines of the Roman Catholic church,

and left that church to keep its sway over Christendom, in retaining almost all the substantial errors it had so long maintained undisputed. In fact, these are the prevailing sentiments at the present day, in this community, and that is the reason why I now ask again your *candid* and *unprejudiced* attention. The vast majority are in favor of the doctrines held by my opponent in this discussion, and are opposed to Universalism. Our enemies, if I may so speak ; our enemies have so misstated and misrepresented our doctrines and our whole system, that persons are in the habit of associating us with every thing that is evil and horrible. This you know. Hence the difficulty of obtaining a fair hearing in a community generally composed of those so long accustomed to orthodox notions. I am therefore the more thankful for the present opportunity of reaching many minds, that in this world never would have been reached by the preacher of universal salvation. I thank Mr. Rice, whose name and celebrity have been the means of bringing together many who have the utmost confidence in him and in the doctrines he holds, and who will thus be reached by our doctrines, as we hold them, and not as they have heard them represented. I hope to be able to present Universalism as it is, to an audience who have been taught to despise Universalists, and who may be induced to *think better* of them and their doctrines hereafter. I confidently expect at least to do this.

It may now be proper to state the SYSTEM of Universalism, in its main points. This may serve to correct erroneous prepossessions in some minds, in reference to our general Faith ; and will prepare the way better for the discussion of the proposition before us, and relieve it from some difficulties.

Universalists believe, then, in ONE GOD, the Father of all human spirits ;—in one LORD JESUS CHRIST, the *Son of God*, the “*mediator* between God and men,” the *Saviour* of the world ;—in his HOLY SPIRIT of grace ; that the BIBLE is a revelation from God, of the duty and the destiny of man ; that the REWARDS OF VIRTUE are certain, as is the JUST PUNISHMENT OF VICE ; and that there

will be a RESURRECTION of all the dead to a state of *immortality, holiness, and salvation*: and this last is the first under discussion, on the present occasion; the final holiness and salvation of all men.

Without further introductory remarks, therefore, I shall proceed to state the proposition, define its terms, and enter at once upon the argument. This is the proposition: *The Scriptures do teach the ultimate holiness and salvation of all men.* Its terms do not need to be defined to any great extent. Every body will understand the most of them, without much definition.

By *the Scriptures* I understand the Holy Bible—the volume containing the revelation of God to man, of his duty and destiny. As to the word *ultimate*, there can be no difference of opinion, as I apprehend. But I will define it as referring to the *final* condition of the human race, *beyond which* there is to be no *opposite* or different condition. I do not affirm that all men are saved, *in this life*. We know that all are not. The proposition is, that all will be *finally* holy, and saved. The word *holiness* is understood by all. To be made holy, is to be purified from sin, and rendered fit for the heavenly state. The word *salvation* is more ambiguous. What, then, do I mean by it? What definition do I attach to it, in affirming the proposition under discussion? Do I mean to teach, or to affirm, that men are to be saved *in their sins*? No; and I wish you to mark the statement, that there may be no error on your part, or on that of Mr. Rice, as to *the precise thing* I undertake to prove. I say, that salvation does *not* take men to heaven *in their sins*—we do not believe that. Nor is it a salvation from *exposedness to endless misery* in the life to come. Nor do I define or defend salvation as a deliverance from *deserved punishment*; that is not in the proposition. This is it, and I wish it to be marked: the *deliverance* of men *from sin, from suffering, and from death*, into a state of holiness, of happiness, and of immortality. That is what we mean by SALVATION: *that*, and nothing else, and nothing less. *All men*: this phrase we understand in a

general sense; especially as embracing *all sinners*—all sinful mortals.

Now, any argument, or any passage of Scripture brought by my opponent against any system *other* than this, will not answer the purpose. We want arguments and texts against this proposition, *as thus defined*; any wandering into other matters, will not require, nor receive my attention. I shall present only a few passages of Scripture, one at a time. They shall be strong, firm, clear, explicit, and unequivocal. If I present a few such, it is better than that I should burden your mind with many at a time. If my friend, Mr. Rice, will take up the few strong passages, which I shall present, and take them out of my hands, and show that they do not teach the ultimate holiness and salvation of all mankind, I will acknowledge that I am in error. He is invited to this work most earnestly and heartily—to take these passages out of my hands. By them I shall abide; by them I am willing to stand, or fall. If I am driven away from them, I will confess my error, and give up the proposition, on their being shown not to prove the proposition.

With this understanding as to the subject in hand, and what I have engaged to advocate, allow me to remark further, that it will not be enough for Mr. Rice to establish another and *opposite doctrine*. This, perhaps, he may find the easiest way to discuss this proposition—to bring up passages, which he claims as proofs of endless sin and misery. But this will not be enough. He must first take my proofs out of my hands, if he can, and show that they do not prove the proposition. *After that*, he is at liberty to go on, and prove any thing else *opposed* to this; and then I shall take such time as I may have to answer his opposing doctrines; though I am not logically bound to devote much labor to that kind of argument. I mention this now, that there may be no misunderstanding as to the course I intend to pursue.

Before entering directly upon the argument, allow me to add one other remark. The word "*salvation*," as used in the proposition, I have defined; but I shall not, for the

present, quote passages in defence of the proposition, which contain the word *save*, or *salvation*; because there may be a difference of opinion as to the meaning of the word. The word itself is ambiguous. But I shall first prove *the thing*, in another form than by the use of passages, containing the word "*saved*."

My first position, then, is, that in THE RESURRECTION OF THE DEAD—of ALL the dead, a *change* is effected, that introduces all men into a state of happiness, and is, in fact, part of the salvation affirmed in the proposition. I repeat: in the resurrection, all men are so changed, as to be introduced into a state of holiness, happiness, and immortality.

Now, the *necessity* of this change after death, arises from the present condition of man on earth. Look at the condition of the Pagan world. The best of these never arrive at the means of grace in this world. They have no opportunity to go to God, or to be saved, according to the supposed common means of salvation. Such is their condition in this life. The whole mass of the Pagan world must therefore be swept into perdition forever, unless changed *after death*;—so also infants. That great mass of human beings that die before they are accountable for their actions, are not perfectly fitted for heaven, *before* death. What is the condition of infants here? They are not fit to enjoy a state of perfect purity, and holiness, and happiness in heaven. They must be changed after death. Again, as to idiots, who know nothing, and can know nothing; who want renewing, both physically and morally; who are in a state of darkness, blindness, physical and moral corruption, here, and who cannot be accountable for their actions; yet, who are not fit for heaven. Hence, the necessity for a change after death. Further—the condition of the whole Christian world, divided into sects, full of differences, strifes, contentions; having no unity of faith, or bonds of brotherhood, one with another; yet, in many respects, pious, virtuous, moral, and walking uprightly before God;—people who expect to go to heaven when they die. But if

they are not changed after death, they cannot do so. Even the best Christians now on earth, must be changed after death, to insure perfect unity of feeling among them. So in reference to all men; some require a greater change and some a less; yet all, without exception, require some change after death, to make them fit for the abodes of perfect purity and bliss in the immortal world; for a state of things in which they must be mentally and morally changed, or else they cannot be completely happy.

Now, does the BIBLE teach this? Yes; the Bible teaches that there is to be a change for all men, from mortality, impurity, and suffering, to a state of immortality, purity, and happiness.

You must keep in mind, now and always, the character of God, the Author of the Bible, and who is to decide the destiny of mankind. God is our FATHER—the Father of the spirits of all flesh; and, according to John, “God is Love:” in his very nature and essence, he is LOVE. He is “good,” says the Psalmist, “unto ALL, and his tender mercies are over *all his works*.” This character of God is not denied. Every body admits it—that God is the Father of human spirits; that He is good, all wise, almighty, able to perform all his will concerning the destiny of man; and that He is unchangeably the same.

Having this in mind, I now proceed to my first scriptural proof, which I derive from the fifteenth chapter of the first epistle of Paul to the Corinthians; and I hope that you all, and especially my friend, Mr. Rice, will pay particular attention to it. It seems that certain Christians of the Corinthian church, in the time of Paul, had fallen into error, in regard to religious faith and practice, and misunderstood the doctrine of the resurrection of the dead. Some even *denied* the resurrection. Hence Paul makes a full statement of this main Christian doctrine, and a labored argument to establish it in their minds. He is proceeding, as you will see, (it is not necessary now to read the whole chapter,) to prove the resurrection of all men, from the fact of Jesus Christ’s resurrection, who was “the first fruits of them that slept.” If Christ is

risen, then will men rise—if not, then death is an endless sleep. We now have a distinct statement as to the resurrection: verse 20, “But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection from the dead; For as in Adam ALL DIE, even so in Christ shall ALL BE MADE ALIVE.” Here we see that all who die in Adam shall be made alive “in Christ.” This shows the positive, certain, and absolute *UNIVERSALITY of the resurrection*. Verse 23, “But every man in his own order: Christ the first fruits, afterwards they that are Christ’s at his coming.” This is the natural order: Christ, the first fruits; and then all are to be Christ’s; for all are given to him, and shall then be his, in spirit and character. What then? verse 24, “Then cometh the end; when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death;” or, (omitting the words inserted by the translators,) the last enemy shall be destroyed, death. “For he hath put all things under his feet; But when he saith all things are put under him, it is manifest that He is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also, himself, be subject unto him that put all things under him, that God MAY BE ALL IN ALL.”

Now that is the consummation, the reign of Christ over men. All men shall be subdued unto him, in his kingdom; and the kingdom is to be delivered to the Father; and God, who is LOVE, and the Father of our spirits, is to be all in all!! This is the glorious consummation which we affirm in the proposition, relating to the destiny of man.

Let us pause here, and consider this passage. The kingdom which the Son is to deliver up to the Father, is the kingdom which the Father gave to the Son 1800 years ago, when his kingdom was established. He *now*

reigns, and *rules*, and *judges* men according to their works. When this work is *done*, all are made pure and holy; then his kingdom is to be delivered back to God, and "God is to be all in all." This shows what the condition of mankind is to be, when raised from the dead.

I pass, now, over several intermediate verses not bearing directly on our present inquiry, and come to the 35th verse: "But some will say, How are the dead raised up, and with what body do they *come*?" That was the inquiry then; not, How do they *die*? That is the inquiry now: How do they die?—in what state of mind and heart are they at the moment of *death*? This was not the question put by the apostle Paul. It was, "How are they *raised up*, and with what body do they *come*?" The apostle answers the question thus, ver. 36: "Thou fool! that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; (this is his illustration;) it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him—and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another of the moon, and another glory of the stars: for one star differeth from another in glory. So also is the resurrection of the dead." How? why, as one star differeth from another, so the resurrection state differeth from the earthly state; the human being, in the resurrection, differs from the earthly, mortal body, as one star differeth from another in glory. And how? mark the answer. The apostle proceeds: "It is sown in *corruption*." Is it raised thus? No; "It is raised in *incorruption*. It is sown in *dishonor*." Is it raised in dishonor? So men say now. Paul says not so; "It is raised in *glory*." That is to be the change effected in all men, after death, as I affirmed in the be-

ginning of the argument. But again: "It is sown in weakness: it is raised in power. It is sown a natural body—it is raised a spiritual body. There is a natural body and there is a spiritual body." And so it is written: "the first man Adam was made a living soul; the last Adam was made a quickening spirit."—[*Time expired.*

I will resume the subject, at this point, in my next speech.

[MR. RICE'S FIRST REPLY.]

I hope, my friends, we shall have the silent and solemn attention of this very large audience; for unless there be entire stillness, it will be impossible that the speakers can be heard.

This discussion, as many of you are aware, did not originate with me, but was entered upon in consequence of a challenge from my zealous friend, Mr. Pingree, whose delight it seems to be to propagate, as extensively as possible, his *modern* faith. I am happy, however, in having the opportunity to meet the gentleman, because the public have been certified by a prominent clergyman of the Universalist church, that he enjoys the entire confidence of his denomination, both laity and clergy—that they regard him not only as my *equal*, but as decidedly my *superior*. I have the right, therefore, to conclude, that, should he prove unable to sustain the principles of Universalism in this discussion, his failure must be attributed not to the weakness of the man, but to the indefensibility of his cause.

The question about to be discussed, has been stated. Mr. Pingree undertakes to prove, that *the Scriptures teach the ultimate holiness and salvation of all men*. I agree with him in regarding the subject as one of incalculable importance—a subject, consequently, which claims from every one a candid and prayerful investigation: for surely it is not the true interest of any human being to be deceived on a subject involving his eternal happiness.

There are two or three points in which the gentleman and myself agree, viz: 1. That the question before us is to be determined by an appeal simply to the Scriptures,

The question is—"Do *the Scriptures* teach the ultimate holiness and salvation of all men?" 2. That *holiness* is an essential pre-requisite to happiness; and consequently, none can be saved unless they become holy. 3. That all who are converted to God and sanctified *in the present life*, will be saved. On these three points we agree; but on the following, we differ, viz: Mr. Pingree maintains, that all those *who die in their sins*, will be ultimately holy and happy. He does not, indeed, contend that they will be made happy in their sins; for, as already remarked, we agree that holiness is essential to happiness. But he does affirm, that all who *die in their sins*, unreconciled and unsanctified, will be made ultimately both holy and happy. This I deny: and here we join issue.

Let it be distinctly understood, then, that what the Scriptures say of the salvation of those who are reconciled and sanctified, *in this life*, proves nothing for Universalism. Since we both agree that all such will be saved, it will be necessary for Mr. Pingree to prove that those who die in sin will, *after death*, be reconciled and sanctified. Strictly speaking, I have nothing to prove; I have only to show the fallacy of his reasoning, and that he does not prove his proposition—that the Scriptures teach the ultimate holiness and salvation of all men. Still, however, I expect to establish two important truths, viz: 1. That the Scriptures teach the doctrine of *future punishment*—a punishment after death. 2. That that punishment will be *eternal*. The reason why I discuss the subject thus, will probably appear hereafter.

Since Mr. Pingree denies all future punishment, I hope he will rely simply on his own principles, and not attempt to sustain himself by resorting to those of the Restorationists, who admit the doctrine of future punishment, but deny that it will be eternal.

But before entering upon the argument, I must protest against the attempt of my friend, Mr. Pingree, to dictate to me concerning the course I am to pursue in this discussion. He tells you, it will not do for me to overturn his doctrine by proving the truth of the opposite doctrine, but that I

must follow him, step by step; and, after having answered each of his arguments, I may present such as I have to offer; and, if he has time, he will attend to them. Do not mathematicians often disprove a proposition by proving the opposite to be true? I may prove a doctrine false, either by directly assailing the argument on which it depends, or by establishing the truth of the opposite doctrine. Both modes are legitimate. Mr. Pingree undertakes to establish the doctrine that all men will be saved. May I not disprove this, by proving that some will be lost? And if I establish the truth, that some will be lost, have I not refuted his doctrine, whether I follow him or not? If I prove the truth of the opposite doctrine, the question is settled forever, according to admitted principles of reasoning. I intend, however, to follow the gentleman, and to answer all the arguments he may offer.

The Gospel, he informs us, teaches Universalism; and he has given us some information concerning the *history* of this doctrine. I am glad that he has touched on this subject. The great design of the Gospel, it seems, was to teach the doctrine of Universalism—the ultimate holiness and salvation of all men; and yet this most momentous truth, he informs us, was very soon lost sight of, and for many long centuries the Christian church was enveloped in gross darkness. Only here and there a solitary individual, it would seem, caught even a distant glimpse of the most prominent and most important doctrine of the word of God! It is indeed remarkable, that, from the earliest period of the Christian era to which history can take us back, till the memorable year A. D. 1818, not a Universalist of *the modern school* appeared on earth! And, strange as it may appear, the father of modern Universalism *now lives in Boston!* We cannot help wondering, that, during *eighteen centuries*, the most important as well as the most prominent doctrine of the Gospel, should have been lost sight of by the whole Christian church!

Luther and Calvin, the gentleman says, did not renounce all error. No; for if Universalism be true, they failed

to discover any portion of the truth; and all Christendom is in a similar predicament. For, until very recently, they have held not one doctrine in common with it, except the doctrine of the resurrection; and even in regard to this, the Universalists differ materially from almost all others. We are, then, forced to the conclusion, that if Universalism be true, the whole Christian world have been, for eighteen centuries, ignorant of the fundamental principles of the Gospel! On this subject I may have something more to say presently.

I was gratified to hear from the gentleman an outline of the faith of Universalists; but I regret that his statement was so perfectly indefinite. Universalists, he says, believe in one God, the Father of all. Very well. They also believe in one Lord Jesus Christ. But who is the Lord Jesus Christ? What is his character? On this most important point, Universalists differ infinitely from almost the whole Christian world. They believe him to be a *created, dependent being*—a **MEKE MAN**; whilst the overwhelming mass of the readers of the Scriptures have believed him to be truly God, as well as man. Again: Universalists, he says, believe in the Holy Spirit of grace. But who or what is meant by the Holy Spirit? Here again Universalists differ infinitely from the faith of the Christian church in all ages; for they deny his *personality* and *divinity*. Universalists also believe in rewards and punishments; but they believe that every man suffers all that his sins deserve *in the present life*, and that none are to expect rewards of righteousness hereafter. Thus we discover, that although the Universalist creed, as given by Mr. Pingree, would seem to differ but little from the views, of Christians generally, there is in truth *infinite difference*.

The question to be discussed, was stated clearly by the gentleman. I do not object to his explanation of the word "*ultimate*." I am not so clear, however, about the word "*salvation*." He told us he did not believe in a salvation of men *in sin*. Nor does he believe in a salvation from exposedness to *endless misery*; for he denies that

men are exposed to such misery. Nor does he believe in salvation from *merited punishment*; for he maintains, that all are in fact punished precisely as they deserve. I desire, then, to know *from what this salvation delivers men, since it does not deliver them from merited punishment here or hereafter*. We know that the word *salvation* signifies deliverance from evils to which men are justly exposed. Mr. Pingree says, it is deliverance *from sin*. But, I ask, are men exposed to sinning eternally? I hope the gentleman will inform us whether he believes that men are exposed to sinning forever. If they are not, the salvation in which he believes is not an *eternal* salvation. If he says they are, I shall be prepared to consider his *salvation*.

He further informs us, that this salvation is from *suffering*. What suffering, I ask? Not the suffering to which men are exposed *in this life*; for he expressly told us, that they suffer as much as their sins deserve. Nor is it salvation from suffering *hereafter*; for the gentleman denies that men are exposed to suffering after death. *From what suffering, then, does this salvation deliver men?*

But this is a salvation *from death*, he informs us. From what death, I ask? From *natural* death? No; for all do actually suffer this. Is it, then, salvation from *eternal* death? No; for he says, men are not exposed to death hereafter. How, then, are men saved from death in eternity, to which they are not exposed? From what death, I emphatically ask, does this salvation deliver them? will the gentleman enlighten us on this subject? The fact is—if *Universalism is true, there is no such thing as salvation*. Men endure all the suffering to which they are exposed, and, consequently, are saved from nothing, either in this world or in the world to come! I am truly glad that Mr. Pingree attempted to define the important word *salvation*. It throws light upon his system of doctrine!

He informs us, that it is his purpose to offer a few, and only a few arguments, clear and strong, which he most earnestly invites me to answer; and most cheerfully will I do it.

The doctrine he undertakes to maintain, is *that in*

the resurrection of the dead a change is to be effected, which will introduce all men into a state of holiness and salvation. But there are some serious difficulties attending this proposition, viz: 1. It leaves us perfectly in the dark concerning the state of the soul between death and the resurrection. The period intervening may be very long. A long time must pass between the death of multitudes of the human family, and the resurrection. What becomes of their souls during that long period? 2. The passage of Scripture on which the gentleman relies to prove his doctrine [1 Cor. xv.] speaks only of the resurrection of *the body*. The resurrection will change the *bodies*, not the *souls* of men. It is to be effected by the exertion of mere *physical power*, exerted on the *body*. By his almighty energy God will raise the bodies of men from the dead, and change them, so that they will become spiritual and immortal. But is it true, that the mind, the spirit, is to be made holy by *physical power*, exerted on the *body*? Will the gentleman inform us, whether he holds the doctrine that holiness can be produced by the exertion of physical power? Truly, this would be a new species of holiness!

But Mr. Pingree tells us, the Pagans must be changed at the resurrection, or they must all be lost—that they have no opportunity in this world to be saved. The Scriptures teach us, that the heathen are responsible only for the light they have—that if they shall be punished, it will be for their sins committed against the light of nature and of conscience. Just so Christians are responsible in a higher degree for the greater light enjoyed by them. The principle on which the divine government proceeds, as our Saviour teaches, is—that *where much is given, much is required*. The justice of this principle is perfectly manifest. But the gentleman's argument is worth nothing, unless we take it for granted, that the heathen cannot be sanctified *before death*. I should be pleased to hear him attempt to prove, that God cannot, if he choose, sanctify any of them before death; for if he can, then his argument must be given up.

Infants and idiots, too, he says, must be changed at the resurrection, or they must be lost. Here again he *assumes* it as if granted, that they cannot be sanctified before death. I verily believe that God can, by his Holy Spirit, sanctify infants and idiots before their souls are separated from their bodies; and I believe, moreover, that he does sanctify them, and that they are borne by angels to Abraham's bosom. Where is the evidence that this change must occur at the resurrection? Mr. Pingree asserts, that they *must* be changed after death; but we have in the Scriptures instances of the regeneration of infants before death.

He points us to the differences existing in the Christian world, and tells us, that though moral, upright, and pious, all Christians need a change after death. I answer, if they are upright and pious, the work of sanctification is begun in their souls; and how can he prove, that God cannot, or will not finish the work before their souls depart from their bodies? How does he know that at the moment of death their sanctification is not perfect? The gentleman assumes what he never can prove—that God cannot complete the sanctification of his people until after death. Why can he not? Will Mr. Pingree give us a reason? The difference between us is just this; I maintain, that some are sanctified and saved before death; whilst he asserts, that all must be changed after death, in the resurrection.

But the Bible, he tells us, teaches that all are to be changed in the resurrection; and in proceeding to prove this, he reminds us, that God is good to all, is the Father of our spirits, seeks the happiness of his creatures, &c. I am quite willing to keep these things in mind, and to answer any argument he may choose to found upon them. Let us examine his Scripture testimony. He read to us 1 Cor. xv. 22, and the succeeding verses; "As in Adam all die, so in Christ shall all be made alive." Two insurmountable difficulties attend this argument, viz: 1. The Apostle is speaking simply of the resurrection of the *body*. Suppose, then, we grant that he here speaks of

the resurrection of all men; does he say, that all are to be changed and made holy in the resurrection? Does he intimate, that the resurrection of the body will make those holy who die in sin? We believe, that there will be a resurrection both of the just and of the unjust, as the same Apostle elsewhere teaches; but we ask, how can the resurrection of the *body*, purify the *soul*? I had supposed that sin belongs not to matter, but to mind; and I know not how the gentleman has ascertained, that a change in the former, can impart holiness to the latter.

2. But the context limits the resurrection here spoken of, to the *righteous*. The whole chapter evidently treats of the resurrection only of the *just*. We read in this chapter of the first Adam and the second Adam. Each is a *representative*. And as all connected with Adam, die in consequence of his fall; so all connected with Christ, shall attain to the resurrection of the just. Such is the meaning of Paul, as is evident from the connection; for he immediately adds—"But every man in his own order, Christ the first-fruits, *afterwards they that are Christ's at his coming.*" Now let us inquire, *who are Christ's*? Paul himself answers the question; "Now if any man have not the Spirit of Christ, he is none of his," Rom. viii. 9. If then, the Spirit of Christ be not in a man, he cannot be his at his coming, and, therefore, cannot participate in this glorious resurrection. He cannot be made holy and happy at the resurrection. The immediate context limits the language of the Apostle to those who have the Spirit of Christ, and who, therefore, are *his*.

This interpretation of Paul's language is confirmed by reference, 1 Thess. iv. 14, where it is said—"If we believe that Jesus died, and rose again, *even so them also which sleep in Jesus*, will God bring with him." Are those who die in sin, ever said to sleep in Jesus?

There is one remarkable passage of Scripture which Mr. Pingree seems to have overlooked. It is found in the Gospel by John, ch. v. 25, 28, 29. Here the Saviour speaks first of the *spiritual* resurrection—"Verily, verily, I say unto you, the hour is coming, and now is, when the

dead shall hear the voice of the Son of God, and they that hear, shall live." Then he proceeds to speak of the *literal* or *physical* resurrection—"Marvel not at this"—I am about to declare unto you something more wonderful than this spiritual resurrection—"For the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, to the resurrection of damnation." If we are to believe the Universalists, all will be raised to life and glory; but here we are taught, that some shall be raised to life, and others to damnation. Here we have an argument proving future punishment, not only after death, but also after the general resurrection of the dead. The gentleman, from some cause or other, overlooked this portion of Scripture.

In Luke xiv. 14, we read of the resurrection of *the just*. The Saviour said to his host, "When thou makest a feast, call the poor, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Here the Saviour not only speaks of the resurrection of the just, but teaches that the righteous will be recompensed at that period—a truth denied by Universalism.

But that there is to be a glorious resurrection, to which only the righteous will attain, is clearly taught in Paul's Epistle to the Philippians, chap. iii. 10, 11. He here represents himself as suffering the loss of all things, that he might be found in Christ, "that I may know him," says he, "and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; *if, by any means, I might attain unto the resurrection of the dead.*" Paul thought it necessary to make great exertions, to undergo great self-denial and labor in order to attain to the blessed resurrection of the dead; but Mr. Pingree would have us believe, that he would have attained it without the least exertion! If Universalism be true, Paul labored under a great mistake; for he thought it necessary to labor to secure that resurrection which he could not possibly have avoided secur

ing! For Universalism teaches, that all will be raised holy and happy. How much trouble my friend, Mr. Pingree, might have saved Paul, if only he had been with him! He could have informed him, that all his sacrifices in order to attain to the resurrection of the dead, were wholly unnecessary and unavailing!!!

The falsity of the doctrine that all will be made holy and happy in the resurrection, is proved most clearly by another portion of Scripture. Heb. xi. 35, "Women received their dead raised to life again: and others were tortured, not accepting deliverance; *that they might obtain a better resurrection.*" These servants of God endured sore persecutions. They had trial of cruel mockings and scourgings, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword. All this they endured, refusing to accept deliverance, "*that they might obtain a better resurrection.*" They desired not the resurrection of the ungodly "to shame and everlasting contempt." They knew of a *better resurrection*; and they sought it through fiery trials. But Mr. Pingree says, all their labors, toils and sufferings were in vain. There is, he tells us, but one resurrection, and that is the better one! Verily those servants of God must have been greatly in the dark; quite as much deluded is Christians since their day. They, as we do, thought it necessary to persevere unto death through great trials, that they might obtain the better resurrection; but Universalism asserts, that they would have obtained it quite as certainly without the least exertion!!! [*Time expired.*]

[MR. PINGREE'S SECOND SPEECH.]

Respected Auditors: My friend, Mr. Rice, remarked in commencing his speech, that he did not *originate* this discussion. Well, what of that? He says, that *I* originated it. I admit that I gave him the invitation; and what of it?—what if I did?

Regarding the confidence, my friend says, Universalists place in me, and that I am his equal and superior, accord-

ing to the statement of a prominent individual in our church, I would say one thing: That individual did *not* say that I was Mr. Rice's equal or superior; but that I was able to *meet* him or his superiors. I suppose he did not mean to say, that I was Mr. Rice's superior, physically or mentally; but, considering the strength of my *cause*, I was able to *meet* him or his superiors.

So, if I fail, he says, it will not be attributable to the *man*, but to the *doctrine*. It is my firm hope there will be NO FAILURE—I do not look for it. In this, I do not rely upon my own strength; but upon that of the doctrines I defend. I have said thus much, because Mr. Rice referred to the matter, I do not propose to allude to it again. My friend says, that we agree that those who are converted in this life, are saved. Aye, that is true. But I do *not* believe that any are made entirely pure and holy in this life. I believe that all require a change after this life, to make them entirely fit to enter the abodes of purity and bliss hereafter: and I can show you that my friend himself, if he rests on the Creed he holds, does not believe men to be *entirely* and *perfectly* sanctified in this life. I am glad that I know always where to find my friend. Some believers in endless damnation, are partly Arminians, and partly Calvinists. There is no ground on which to find them. Not so with my friend, Mr. Rice. His system is before us; and you will allow, that if he presents any *arguments* which are in violation of his *system of faith*, I can compel him to give up either his *faith* or his *argument*. Mr. Rice holds, that *all men* die sinners; that all men are sinners, till they die. Even the pious saints, who are converted, require, therefore, a change after death, to fit them for heaven; because they do sin as long as they live. I want Mr. Rice's help a little in this matter, though I do not depend on it, for proof of my proposition. I can produce proof enough in the Bible; but as some may have more faith in Mr. Rice, than in the Bible, it may be well to quote from his Creed, in relation to this matter.

I refer to a system of doctrines he dare not deny: viz:

the PRESBYTERIAN CONFESSION OF FAITH. I first read Chap. VI. Sect. V. "This corruption of nature, *during this life*, (mark the language,) doth remain in those that are *regenerated*; and although it be through Christ pardoned and sanctified, yet both itself, and all the motions thereof, are *truly and properly sin*." Thus much as to the regenerated. But again; in Chap. IX. Sect. IV., we have this declaration: "When God converts a sinner, and translates him into the state of *grace*, he freeth him from his natural bondage under sin, and by his grace alone, enables him freely to will and to do that which is spiritually good; yet, so that, (now mark,) by reason of his remaining *corruption*, he doth *not perfectly*, nor *ONLY*, will that which is good, but doth also that which is *EVIL*." Saints, therefore, sin *during life*. But once again, Chap. XIII. Sect. II. "This sanctification is throughout in the whole man, yet *imperfect* in this life: there *abideth still* some remnants of *corruption in every part*, whence ariseth a continual and irreconcilable *war*, the flesh fighting against the spirit, and the spirit against the flesh."

Now with regard to the *change after death*, one passage more, in connection with what I have offered. In the 86th question of the Larger Catechism, connected with the Presbyterian Confession of Faith, it is asked, "What is the communion in glory with Christ, which the members of the invisible church enjoy immediately *after death*?" That is the question; now for the answer. "The communion in glory with Christ which the members of the invisible church enjoy *AFTER DEATH*, is in that their souls are then made *perfect in holiness*, and received into the highest heavens, where they behold the face of God in light and glory; waiting for the full redemption of their bodies, which, even in death, continue united to Christ, and rest in their graves as in their beds, till at the last day they be again reunited to their souls." Here is the fact announced, that all sin as long as they live, and require to be changed *after death*. The Confession says, "*immediately*" after death. Now if Mr. Rice will show the correctness of his own faith, he will

have no difficulty in receiving the sentiment we affirm—that there must be a change for ALL, *after death*.

I pass now over some minor remarks, and proceed to argue the subject in hand. As to the terms of the proposition, my friend, Mr. Rice, attempted to show some difficulty, in reference to *salvation* not being from exposedness to sin and suffering in the life to come. In relation to all his inquiries as to deliverance from sin, suffering, and death, all I say now, (I shall come to the reasons hereafter,) is, that the word *salvation* alludes to our *present* evil condition, and to death itself. We sin here, suffer here, and die; for we are here “made subject to vanity.” We are not saved from dying: all die. But God saves us from death, by raising us again immortal, and exempt from sin, suffering, and death hereafter. This is the deliverance we expect; all can understand it, so far as the proposition in debate is concerned.

My friend finds difficulty in the resurrection spoken of by Paul, being an exertion of *physical power* only; and wants to know how this can make us holy.

It is enough, now, to say, that the resurrection, according to Scripture, is effected by *Divine* power, through Jesus Christ, by which we are to be clothed with a glorious future life, relieved from further liability to sin, suffering or death. Man is not exposed to endless suffering in the life to come; for God, in his mercy, through his Son, has DETERMINED, by his own power, to establish a different state of things, by which we are all to be introduced into a state where we shall not be liable, as we are here, to sin, to suffering, and to death.

My friend speaks of infants, idiots and Pagans. We suppose these die unfit for heaven, because they give *no evidence* of sanctification *in this life*. Infants and idiots show no signs of sanctification here. But of Pagans especially, he says, they are judged according to the light they have. True; but that is not the point. The question is *not* how much they are *rewarded* or *punished*, or how much light they have. This is the question: Shall the whole Pagan world be *lost*, endlessly, because they

have not the light of the Gospel here? It is *not* the question, how much they *suffer*; but whether they are *saved* or *lost* forever. They are not like Christians. They are brought into existence, under the Providence of God, where they *cannot* have the light necessary to salvation, according to Mr. Rice's views. He does not explain himself. I will assist him, from the first chapter and first section of his Confession of Faith, that he may know where he stands in relation to this inquiry: "Although the light of nature and the works of creation and Providence do so far manifest the goodness, wisdom, and power of God, as to leave men **INEXCUSABLE**; (mark this!) yet they are *not* sufficient (mark, they are not sufficient,) to give that knowledge of God, and of his will which is **NECESSARY** unto *salvation*; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare his will unto his church," etc. Here is expressed the sentiment that Pagans have light enough to **DAMN THEM**, but *not* enough to *save them*!!—brought into being under the Providence of God, under circumstances to be *inevitably lost*; or else they must be changed after death; for they are not changed *before death*. Remember the character of God;—that he is the **FATHER** of all human spirits; that his nature is **LOVE**; that he is **GOOD** to all his creatures; yet that he brings into being the great mass of his human creatures under circumstances that forever forbid their being happy, and makes their life an endless, remediless **CURSE**!! And this Being is called "the Father of **MERCIES**, and the God of all *grace and consolation*!"

We now come again to 1 Cor. xv. I will first finish reading this chapter, as much as may be necessary to the question before us, and then notice the other passages which my friend has quoted.

I will add one more remark, however, before proceeding in the argument, on the principle of refuting one doctrine of the Bible, by proving an *opposite*. In *moral* questions, this is not sufficient: more is required of my friend in the present controversy. If my proofs are not set

aside, but stand untouched, and another system is established from the Bible, (granting it could be,) what is the effect? One system in the Bible; another system in the Bible, opposite to this; what does the inquirer do? He throws *it aside* as teaching two opposite doctrines, as self-contradictory, and unworthy of attention or credence. No; he must take my proofs *out of my hands*, and set them aside, first; and then, if he wishes to establish something different, he may do it, if he can.

Besides presenting my own proofs, I shall notice Mr. Rice's arguments on passages supposed to teach an opposite doctrine, so far as I shall have time, or shall find it necessary, without neglecting my own affirmative proofs; and I would request him to select a few of his *strongest passages*, and bring them forward, at once. You well know, and so does Mr. Rice, that in this discussion, I shall not have time to enter upon an exposition of *every* passage that may seem to bear upon the subject. We must take a *few* of the strongest and most relied on, and settle the question by them. I recommend this course to my friend—I suggest it, and offer it as a request. Of course, he is not bound to follow it any further than he chooses.

I now resume my argument from 1 Cor. xv. When I closed my last speech, I was reading the 45th verse. I now begin at the 46th; "Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also which are heavenly. And as we have borne the image of the earthy, so shall we also bear the *image of the heavenly*." I affirm that this reveals *more* than a mere change of the *physical body*, and relates to a condition in the future life, in *addition* to a physical change. This includes the affirmation, in part, of the proposition before us. Ver. 50, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; (which is a kingdom of righteousness, and

peace, and joy in the Holy Spirit :) neither doth corruption inherit redemption." Now it is affirmed by Mr. Rice, that this whole chapter refers only to the resurrection of *the body*, which, he says, is by an exertion solely of *physical power*, and has nothing to do with the soul of man. See here: If the body, after the resurrection, is *incorruptible*, the whole man is incorruptible. Mark the declaration: "CORRUPTION CANNOT INHERIT *incorruption*." Mr. Rice says, sin belongs to the mind. Well, will a corrupt mind "inherit" an incorruptible body? Does he suppose God will put a corrupt *soul* into an incorruptible *body*? I apprehend not; because "corruption cannot inherit incorruption," says the Apostle, ver. 51, "Behold, I show you a mystery: we shall *not* all sleep, but we *shall* all be *changed*: in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "THE DEAD:" my friend says, the "*just*" alone. I am disposed to dispute this assertion. It refers to ALL—to as many as die in Adam. See the antithesis: all that die in Adam, shall be made alive in Christ. Then he afterwards shows the *condition* of those who are raised. But I will read on, ver. 53: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory?"

I remark here, that the word, translated "grave," in this place, is not the same word translated "graves," in John v., where the dead are spoken of, as coming out of "*the graves*;" and which I affirm now, is *not* the resurrection of all the naturally dead to the immortal life. The "*grave*" here, is not *the same* as the "*graves*" there. But let us read on: verse 56: "The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Death is here declared to be destroyed

together with sin, its "sting." There is thenceforth to be no more sin, nor death. Verse 58, "Therefore, my beloved brethren, be ye steadfast, (because the doctrine is so fully established, in the resurrection of Jesus Christ,) immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Thus the chapter closes.

And thus is shown the condition to which all the race of mankind is finally destined. This we present for your present consideration: The resurrection of all who die in Adam—a resurrection to a state of immortality, incorruption, and glory, without sin or suffering, forever.

My friend quoted the words, "Every man in his own order; Christ the first fruits, and afterwards, they that are Christ's at his coming." Now sinners, says he, "have not the spirit of Christ;" and are therefore not his. In one respect, they are not now. The Father loves the Saviour, and "has given ALL THINGS into his hands"—the "heathen for an inheritance, and the uttermost parts of the earth for a possession," says the Psalmist. So, then, all are Christ's, in one sense. It does not speak about their being his, characteristically. The time *was*, when *none* had his spirit: then none were Christ's in the sense spoken of by my friend, Mr. Rice. But all are *given* to him, and finally, as I am proving, all shall be like him, bearing his "image." This work shall be *completed* in the resurrection of all who die in Adam, "IN CHRIST."

I will now briefly notice the passage from the fifth of John, and make a few suggestions, affirming, first of all, that it does not relate to the resurrection of the naturally dead to the state of immortality, spoken of in 1 Cor. xv. My friend has said already that a *spiritual resurrection* is spoken of in the 24th verse: "He that believeth on him, etc., shall not come unto condemnation, but *hath* everlasting life;" [my friend does not deny, nor *will* he, that "*everlasting life*" there applies to the present state of existence;] "and *is passed* from *death* unto *life*." That is the resurrection spoken of. Following on, in the next verse, we read, "Verily, verily I say unto you, the

hour is coming and *now is*, when the *dead*—those in “the graves”—shall hear the voice of the Son of God, and they that hear shall live.” This is a moral life, is it not? enjoyed on earth. Let us read on: “For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute *judgment* also; because he is the Son of man.” What else besides executing judgment? “Marvel not at this—the power given to Christ, of executing “judgment”—for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.” Here are a few inquiries and suggestions to be made, to which I call Mr. Rice’s careful attention; especially as he has presented this passage.

[*Time expired.*]

[MR. RICE’S SECOND REPLY.]

As Mr. Pingree desires me to follow him, I will, for the present, accommodate him, and will briefly reply to his desultory remarks. I did not censure him for challenging me to this discussion; for, although not in the habit of giving such challenges, I am somewhat favorable to public discussions, and am always willing to be called out in the defence of the great principles of revealed truth. The truth, I believe, is always gainer by being brought into contact with error.

The gentleman is mistaken concerning the language of his friend, Mr. Gurley. He stated, that Mr. Pingree was considered by the Universalist clergy of the West, not only able to meet me or my superiors in the discussion of the question before us, but of *any other subject*. He spoke, therefore, not of the strength of the Universalist faith, but of the ability of Mr. Pingree. *I must insist upon it, that he is a great man!* He is right in hoping, that he will not fail in the defence of his cause. I hope he will keep his spirits up and fight manfully.

My friend, it is true, has one advantage of me: he

knows where to find me. Universalists seem to have almost no settled principles, but are found here and there, and everywhere, except in the Bible! I think it probable, however, that I shall be able frequently to find my friend as he proceeds in his argument.

The gentleman quotes our Confession of Faith. Does he expect thus to prove, that the Scriptures teach the ultimate holiness and happiness of all men? In relation to the condition of the soul after death, we believe that in the moment of death, at the moment when the soul is separated from the body, it is perfectly sanctified, and ascends to heaven. Hence the expression "*immediately after death.*" We believe that none are perfectly sanctified in this life, but that at the moment of death the soul of the believer is perfectly purified. But Mr. Pingree maintains, not that men are sanctified in death, nor immediately after death, but that in the resurrection of the body, at some unknown future period, all will be made holy. What, then, I again ask, becomes of the soul during the period intervening between death and the resurrection? This is surely a most important inquiry. Will Mr. Pingree answer it?

I could not fairly understand the gentleman's ideas concerning that important word *salvation*. Salvation, I had thought, was deliverance from some evil or evils to which men are exposed. He tells us, the salvation of which he speaks, is *deliverance from sin*. Does he believe, that men are exposed to sin after death? Does he hold, that men are liable to sin eternally? If not, there is, according to his creed, no salvation from sin. For he admits, that all are not saved from sin in this life; and he does not pretend to believe, that they are exposed to sin hereafter. Then, I ask, in what sense are they saved from sin? How can they be delivered from that to which they are not exposed?

But, he says, men were made subject to *vanity*, to *suffering*. Well, does this salvation deliver them from suffering? He admits, that they are not delivered from suffering in *this life*. Then, I ask, does he believe, that

men are, by any law, exposed to suffering hereafter? If so, by what law? If not, how can they be said to be delivered from sufferings to which they are not exposed? The truth is, there is no such thing as salvation in the system; and, if Universalism is true, the word *salvation* ought to be obliterated from the Scriptures!

The gentleman speaks of the resurrection effected by the power of God in Christ, as placing men in a state in which they will not be exposed to sin, suffer and die hereafter, as in this world. This doctrine I confess myself unable to comprehend. Is not the resurrection effected by the exertion of *mere physical power upon the body*? How is it possible that the exertion of such power on the body, can make men *holy*? Holiness consists in love supreme to God and equal love to men. It belongs exclusively to the affections of the mind. How the exertion of physical power upon the body, can change the affections of the mind, I am unable to comprehend. I know of no principle either of philosophy or of theology upon which such a doctrine can be based. I do hope, the gentleman will try to give us some explanation and some evidence, philosophical, theological, or of some other kind, of this singular doctrine!

The gentleman assumed, without proof, that infants die unsanctified, and on this assumption based his doctrine, that they must undergo a change after death. I replied, that they may be sanctified before death. He now calls on me to prove that those dying in infancy, are sanctified before death. He has assumed they are not, and upon this assumption his argument is founded. It is for him, therefore, to prove his assumption true. Has he adduced any other evidence, than his mere *assertion*, that they die unholy? If he cannot prove this fact, he must abandon the argument founded upon it.

The gentleman seems to regard it as a hard case, since the heathen did not ask of God to be created, (!) that they should have been brought into their present condition. Is God to be held responsible for the sins they commit, against the light they have? Since they are responsible only for

the light God has given them, where is the peculiar hardship of their condition? How can it be unjust to punish them for the sins they choose to commit? God does no more than this, as the inspired Paul teaches us. "For," says he, "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, *so that they are without excuse.*" Rom. i: 18—21. If, then, as the apostle declares, they are *without excuse*, where is the injustice and cruelty of punishing them for their sins? In the following chapter, the apostle teaches us that all will be judged by the light they have: "For as many as have sinned without law"—that is, without the revealed law of God—"shall perish without law: and as many as have sinned in the law, shall be judged by the law," &c. The heathen are liable to punishment, therefore, only for sinning against the light they have. Where, then, is the injustice?

But let us examine the passage in the Confession of Faith, read by the gentleman: "Although the light of nature, and the works of creation and Providence, do so far manifest the goodness, wisdom and power of God, as to leave men inexcusable, yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church," &c.—Ch. 1. The men who are here declared inexcusable, are not *the heathen*, as the gentleman would have us believe, but *all men*. Inasmuch as the light of nature was not sufficient to save them, God was pleased to reveal to them his will. If the heathen are now destitute of this revelation, how came they into this condition? Paul shall answer: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," Rom. i. 28.

Was God unjust in thus giving them up to their own hearts' lusts?

But the argument of the gentleman depends upon the *assumption* that all the heathen must be saved. I call upon him to prove, from the Scriptures, that this is true. When he does so, I shall be prepared to attend to his argument.

It will not do, he says, for me to disprove his doctrine by proving the truth of the opposite doctrine, because it would follow that the Bible teaches contradictory doctrines: and thus men would be made infidels. By no means: it would follow only, that Mr. Pingree has *misinterpreted* the Bible. He is not so powerful a logician as to convince any one, that the Scriptures teach contradictory doctrines. Should I prove, clearly, that the Scriptures teach the doctrine for which I contend, I am persuaded no one would disbelieve their inspiration, even though I should not particularly answer all his arguments.

In reply to his request that I would select *a few* passages in proof of the doctrine of future punishment, I can only say, that I shall probably adduce a goodly number of them; and I am perfectly willing that he should sustain his views by as many as he can find. I have no request to make of him. He is perfectly welcome to pursue any course he may prefer.

I inquired whether Mr. Pingree believes, that holiness can result from the exertion of mere physical power upon the body. He says, the passages in 1 Cor. xv. relate to *something more* than physical power. Will he inform us what more there is in the resurrection of the body from the grave, than the exertion of physical power? I can see nothing more in it. But, said he, "look here!" And I was looking, with both my eyes, to see the whole mystery solved; and the astounding proposition he announced, was, that the body, at the resurrection, will be made incorruptible! And with an air of triumph, he asked—will God put a corrupt soul into an incorruptible body? Let us read 1 Cor. xv. 50, 53: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;

neither doth corruption inherit incorruption. Behold I show you a mystery. We, [who, but Christians whom he addresses?] *we* shall not all sleep, but we shall all be changed, &c. For this corruptible must put on incorruption, and this mortal must put on immortality." What does the apostle say, shall put on incorruption? The *body* of flesh and blood, which now is subject to sickness and death. It shall become a spiritual, immortal body. The question, then, amounts to this: Will God put a sinful soul into an immortal body? Why, I suppose he will. Why should he not? Since men here employ the members of their body in sinning, there is reason why hereafter soul and body should suffer together.

But, as I have already proved, the apostle is not speaking, in this chapter, of the resurrection of those who die in sin. He first proves the resurrection of Christ from the dead. He then says, "As in Adam all die, so in Christ shall all be made alive." But to prevent any mistake, he immediately adds—"But every one in his own order; Christ the first fruits; *afterward they that are Christ's at his coming.*" Then he says, "we shall be changed." Who? They that are Christ's at his coming, not they who die in their sins. But suppose I admit, for argument's sake, that the apostle here speaks of all the dead, the question still returns—*how can the resurrection of the body make the soul holy?*

The exclamation—"O grave where is thy victory?" must relate, not to the wicked who die in their sins, but (as the context clearly proves) to the righteous—those who are Christ's at his coming. And they only are Christ's, as he himself declares, (Rom. viii. 9,) who have the Spirit of Christ.

The gentleman referred to two passages of Scripture, to prove that all men are Christ's. One is—"The Father hath committed all things to his hands." Yes—and we are also taught that Christ is, "the head over *all things to the church,*" Eph. i. 22. All authority is given him in heaven and in earth; and this authority he now exercises for the protection and for the ultimate salvation and

glory of his church. But, does this prove that all men—those who die in sin—are Christ's, in any sense that secures salvation?

The second passage—"I will give thee the heathen for thine inheritance," &c., is simply a prediction concerning the future extension of Christ's kingdom amongst all the nations of the earth. Can Mr. Pingree produce a single passage of Scripture which teaches that God gave to his Son, for his inheritance, those who die in their sins? He cannot. These scriptures, then, do not prove that all men will be Christ's at his coming; and, consequently, they cannot prove that all will be raised from the dead holy and happy. None, as I have before proved, can attain to that blessed resurrection, but those who "*fall asleep in Christ.*"

The last verse in the 15th chapter proves all that I have said on this subject. "Wherefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Inasmuch, says Paul, as you have in prospect this glorious resurrection, be steadfast, and abound in the work of the Lord; for your work is not in vain. But according to the doctrine of Mr. Pingree, their labor was in vain; for he says, all will be well, whether men abound in the work of the Lord or not. According to his doctrine, they would as certainly get to heaven without abounding in the Lord's work, as by so doing. Paul, however, exhorted Christians to persevere in well doing, that they might attain to the resurrection of the just—assuring them that they labored not in vain in the Lord. Thus we have shown, conclusively, that he was speaking of the resurrection of the righteous only.

But, says the gentleman, there was a time when none were Christ's. Yes—and those who continue in that state, cannot attain to "the resurrection of the just." But all who, in this life, repent and believe in Christ, have the promise of eternal life.

The passage in John v., my friend suggests, does not relate to the resurrection of the body. Indeed, if I un-

derstood him correctly, he denied the doctrine of the resurrection! But look at the language of our Saviour: "Verily I say unto you, the hour is coming when they that are *in their graves* shall hear the voice of the Son of God," &c. If this does not mean those that are literally dead and buried, what in the name of reason does it mean? How is it possible that language could be more clear and explicit? The very strongest expressions language can afford, are employed—"They that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation." I must wait for further light from the gentleman on this passage. In the mean time I will offer my first direct argument against Universalism, viz :

1. *The NOVELTY of the doctrine.* In investigating the claims of Universalism to our confidence, we are surprised to learn its exceedingly modern origin. The Bible, it is admitted, is a plain book, at least on all important points of faith. It is designed to make known the will of God, not to the learned only, but to all classes of men; and on fundamental points of doctrine, it is easily understood. This will not be disputed. Is it credible, then, that the great truth it was designed to teach, lay concealed from all its readers, for *eighteen hundred years*?—that during that long period, not a human being learned from the Scriptures, the very truth, which, above all others, the Saviour and the inspired writers designed to teach! There are indeed minor points of faith, in regard to which the teaching of the Scriptures is less clear, and about which good men may honestly differ. But it will not be denied, that *the great truth* the Gospel was designed to teach, should be presented with great clearness. Yet, wonderful as it may appear, until the year 1818, no human being, so far as I can learn, saw in the Scriptures Universalism, as defended by Mr. Pingree; and in that memorable year, as already remarked, the discovery was made by a single individual! True, in the early ages of Christianity, there were a few who got a distant glimpse of the

doctrine of universal salvation. Origen, for example, in the third century, is said to have been a kind of Universalist; but his Universalism was as different from that defended by Mr. Pingree, as day from night. He believed in the pre-existence and transmigration of souls; and he adopted principles of interpreting the Scriptures, which, as Universalists themselves admit, were profoundly absurd. The Gnostics also are claimed as having been Universalists at an early day; but Universalists admit that they held to the most monstrous errors, both in philosophy and in theology. Indeed, it is not a little remarkable, that the only persons who, according to themselves, got even a distant glance at the most prominent doctrine of the Gospel, in the early ages of Christianity, were persons, who, on all other points, held errors the most foolish and absurd!

But modern Universalism was unknown, until the year 1818, when a young man, living in New England, about *nineteen* years of age, made the wonderful discovery!!! The name of this extraordinary man, is Hosea Ballou. He was the son of a Baptist preacher, who made a profession of religion about the age of *nineteen*; and although possessed of no extraordinary talents, with limited education and but few facilities for acquiring knowledge, yet before he had reached his *twenty-first* year, he was a preacher of Universalism! And he was induced to embrace this faith, not from a careful examination of the Scriptures, but because his *feelings* were opposed to future punishment, and he could not answer certain infidel objections against the Bible! Can we believe, that this young man, whose judgment was, not yet mature, whose beard had scarcely grown out, really better understood the Gospel of Christ, than all the learned and pious readers of it during eighteen hundred years! What a wonderful man he must have been! Surely if we admit his pretensions, we must also believe him inspired! I leave this intelligent audience to determine, whether it is more probable, that this young man was deluded, or that the whole Christian world, during eighteen centuries,

were wholly in the dark as to the teaching of the word of God.

This argument is yet more weighty, when we take in to consideration the fact, that Universalism is not a result reached by carrying out principles previously admitted to be true, but is reached by asserting principles directly opposite to those almost universally believed! It denies the Divinity of Christ, the personality and Divinity of the Holy Spirit, the doctrine that God created man a holy being, the doctrine of the fall of man, maintaining that God created him an imperfect being. It denies the doctrine of the atonement, i. e. the vicarious sufferings of Christ, and the doctrine of future rewards and punishments—asserting, that in the next world the infidel, even the most ungodly, will be quite as happy, as even the apostles of Jesus Christ!!!

If Universalism is true, not one of the prominent doctrines of the Gospel, if we except the doctrine of the resurrection, has ever been understood by the great body of Christians! Till the year 1818, we are obliged to believe the whole Christian church remained profoundly ignorant of the very fundamental truths of the Gospel! Yet we are assured by our Universalist friends, that their principles are taught in the Scriptures with almost the clearness of light; and Hosea Ballou and his followers can see them there without the least difficulty. But how shall we account for the unaccountable fact, that of all the learned, pious, humble, Bible-reading Christians, not one before 1818, understood the great truth, which, above all others, it was the design of Christ and his apostles to teach, in that plain book—the Bible? They perused its sacred pages; they turned their eyes to its clear light; they prized above life, what they believed to be its glorious truths; they counted all-things loss for the excellency of the knowledge of Christ; they lived and died with their eyes turned to the cross of Christ; but all in vain! Scarce a ray of light did they ever obtain! They died in midnight darkness!! Yet Hosea Ballou, at the age of twenty-one, had emerged from the midnight darkness,

and stood almost in the clear and unclouded light of the Gospel!!! [*Time expired.*]

[MR. FINGREE'S THIRD SPEECH.]

I should judge, my respected auditors, from the course of argument, if it may be dignified by the term, pursued by my friend for the last half of his last speech, that he would have been a good Romanist, in the days of Luther and Calvin. He would have been a most stern and inflexible advocate of the supreme authority of the "mother" church—the professed "*universal church.*"

But to come back to the beginning of my friend's last speech. Here we find some personal matters, and I seldom refer to them in debate; but it is sometimes necessary to do so. He affirms, and I know not but he is correct, that there is another clause in the letter of my friend, Rev. Mr. Gurley, viz: "that I was able to meet him or his superiors, on this or any other subject." The individual referred to, perhaps said so; but he expected, doubtless, that I should be *on the right side* of whatever subject it might be.

Now as to the sanctification of believers immediately after death. He does not deny that all men are sinners *till they die*. His own faith is, that even the most righteous die sinners; and that they are sanctified "immediately after death."

We have the inquiry again as to the meaning of "*salvation.*" He asks if we can be saved from anything hereafter to which we are not exposed. My friends, understand me. I say, that our *present condition* is one of sin and suffering; and that salvation is the bringing us *out of* that state into a state of holiness, happiness, and immortality. Is not that plain enough? If Mr. Rice don't understand me, you all do; do you not? "Salvation" is used to denote what is sometimes meant by various other forms of expression. It is sometimes equivalent to "*to cleanse*"—"to *purify*"—where men are represented as corrupt and impure; and sometimes "*to heal,*" when men are spoken of as diseased. In a word, it takes

man as he is, in his present condition of sin, suffering, and death, and delivers him from it. That is salvation; and not from a mere *exposedness* to misery in the life to come.

As to the sanctification of infants, etc., in this life, the *affirmative* is his; the burden of proof rests on him. I am not bound to prove the contrary.

In relation to what Mr. Rice said about Pagans, and the hardship of punishing them for sins committed against light, and about the justice of this; who has denied that? Do Universalists deny the propriety of punishing Pagans for sinning contrary to the light they have? Surely not. But they do deny the justice of making them *endlessly miserable*, for the sins of this life. That is a different thing—to make life an *endless curse* to them; a very different thing this, from justly punishing them for sins against light. Does it not appear so to you? That was not the point. The question was, *can they be saved?* My friend believes they *cannot*. His faith is that the Pagan world has not the *opportunity* to be saved; that God has placed them on the earth with just light enough to endlessly *damn* them, but not enough to *save* them; that God *meant* them to be damned in endless misery. They may cry for mercy, and plead their ignorance, and walk according to all the light they have; yet they cannot *possibly* be saved. Perhaps he will dispute that he holds that sentiment. I will therefore read from his Confession of Faith, Chap. X. Sec. IV. After speaking of some infants being “elect,” it says, “others, *not elected*, although they may be called by the *ministry of the word*, and may have some *common operations of the Spirit*, yet they never truly come to Christ, and therefore *cannot* be saved!” Try as they may, they cannot be saved: God has *foreordained* them to endless damnation!! What else? The Confession proceeds; “*much less* CAN men, *not* professing the *Christian religion*, be saved in any other way whatever.” How full, how explicit the language! The Confession goes on; “be they never so diligent to frame their lives according to

the *light of Nature*, and the laws of that religion they do profess ; and to assert and maintain that they may, is very *pernicious*, and to be *detested*." Mr. Rice had better be careful how he admits that any Pagan may be saved, either after or before death. I will read one more passage. The 60th question of the Larger Catechism, is as follows : " Can they—not merely *will* they ?—CAN they who have never heard the Gospel, and so KNOW not JESUS CHRIST, nor believe in him, be saved by their living according to the light of Nature ? Answer : They who, never having heard the Gospel, know not Jesus Christ, and believe not in him, ~~can~~ CANNOT BE SAVED ! be they *never so diligent* to frame their lives according to the light of Nature or the laws of that religion which they profess ; neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body, the church." Now, the point is not, whether Pagans are *justly punished* ; but whether they are consigned to ENDLESS PERDITION, when God gives them no operation of the Spirit, by which they can be saved—only " some COMMON OPERATIONS " thereof ! Let Mr. Rice meet me *right there* ; and not talk about punishing Pagans, according to their light. We do not deny that they are punished for sins against the light ; but we *do* deny, that not having light enough to save them, they are justly sent to endless damnation !!

Then we have passages of Scripture from the 1st and 2nd of Romans ; " for as many as have sinned without law, shall also perish without law ; and as many as have sinned under the law, shall be judged by the law." Aye, true ; but we deny, that they are doomed to endless, remediless sufferings in the life to come. It is true, they " perish ;" but God raises them to a better state, to an immortal, incorruptible life. Thus their life will not be to them an endless curse ! " But they that sin under the law," the gentleman quotes, " shall be judged *by* the law." See here ! where, in all the Book of God, is there an allusion made to a law to which is *annexed the penalty* of ENDLESS MISERY ? I ask him for it. This passage

will not bear on the point, unless he shows that the punishment annexed to the law is endless. This I challenge him to do!

He inquires if there is any *harm* done to the Pagans by punishing them for their sins? See here! that is not it. God places Pagans, by his own will and providence, where they have NO CHANCE for salvation, according to the Partialist's terms of salvation. Notice the argument: Pagans die; now if they are raised from the dead, and endowed with immortality, merely for the purpose of **TORMENTING** them forever, we say that injustice and harm are done to them; we do say, that **IT IS HARD!**

My friend says, as to the resurrection, that I affirmed it implied more than *physical force*. This is what I said: that there is *something more spoken of* than the change of the *physical body*, relating to a state hereafter. Mr. Rice says, that Paul speaks only of *the body*. *What* body does the gentleman allude to? That in the "graves?" They have not the bodies in them. They are destroyed, scattered far and wide, burnt, reduced to their original elements, or incorporated in other bodies; they are not in their graves. Does that passage relate only to bodies in the graves? Then it concerns not all men; for the great mass of bodies are *not there*. Is it not so?

In regard to the 15th of 1st Cor., he emphasises the word, "**we**," as applicable only to Christian believers, the righteous. Well, some of those very people denied the resurrection. "*Some among you*," says Paul, "say there is no resurrection of the dead." Were they then all righteous? Some of them manifestly *erred*, at least. Paul shows how some of them wandered from the faith, even in the apostolic times. Some Corinthians said there was no resurrection. But admitting the word "**we**" applied only to those whom the Apostle was addressing, as to the resurrection, allow me to remark, that if the word is to be *thus* far restricted, it should be restricted to the righteous *Corinthians then living*. What has Mr. Rice to do with the resurrection, in that case? what have you? what has any body? If the word is

limited *at all*, it should be limited more than my friend would like, perhaps. He would like to be one of those to whom the Apostle makes the promise; but it will not do, on his mode of reasoning. I suppose Paul to have included *all men*, all descended from Adam, who are to be brought out of the earthy into the heavenly condition. Mr. Rice says I ought to prove more fully the change in our circumstances after death, in the resurrection by Divine power; a better change than a mere physical one. You recollect that I quoted a passage which said, that all should "be *SUBDUED* to Christ;"—*there is SOMETHING MORE* than a physical resurrection. To be "subdued" to Christ, is to be made holy, that "God may be all in all!" Is not that something more than a mere physical change? I put the question, and leave my friend to answer it, for our information.

I affirm again, that *something more* is intended than the resurrection of the body. According to Paul, we do "not sow that body which shall be;" but God will provide a spiritual body at the resurrection. Mr. Rice asks, if the resurrection of the body can make the soul holy? I have already answered, by showing that Paul means something else than a physical change, and teaches a change, whereby "God will become *ALL IN ALL!*"

We come now to the passage in the 5th of John; "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice," etc. I have already read the context. The state of death here, from which these were to be raised, is moral; this death and this resurrection, both relating to conditions *in this life*. "Graves" here represents the condition of men *on earth*; an expression borrowed from the darkness and gloom of the tombs, to represent moral degradation, ignorance, and blindness. Take it literally, and it implies that all who die are in the tombs. But *are* all who die placed in "graves?" in *tombs*? No; the passage only relates to man as he is, in a state of moral darkness; and is wholly *figurative*. The judgment spoken of takes place in *this life*; those that do good, when they hear the voice of the

Son of God, come forth to *life*; and they that do evil, to condemnation. - If the passage is to be understood *literally*, and to relate to the final judgment, or a general resurrection, what is to become of those who have done *neither good nor evil*? Does it take in all that great mass of the human race, who *DIE* before they have done good or evil? Is there no resurrection for *infants, idiots*, etc.? *Certainly not*, if this passage relates to the *final resurrection* of all the *literally, naturally* dead; because it speaks of the resurrection of those *only* who have *DONE GOOD OR EVIL*. I call the attention of the gentleman to this suggestion.

He speaks much of the *novelty* of our sentiments; but our interpretation of this passage, at least, is not novel; we have the authority of those who believe in future punishment, for referring it to the *moral* condition of man *in this life*. Before quoting their language, however, allow me to refer to a passage in Ezekiel, illustrative of the use of the word "graves," in John v. The Lord is speaking of the Jewish people in captivity, in a state of degradation and moral darkness; and he addresses them thus—Ezek. xxxvii; "O, my people! I will *open your GRAVES*, and cause you to *come up out of your GRAVES*, and bring you into the land of Israel." Here the word "graves" is used *figuratively*, denoting the moral condition of the Jews at that time, *while living on the earth*. A change from that condition was represented as a coming "forth out of their graves." So of those in 5th John, who, while in their graves, were to hear the Gospel—the "voice of the Son of God;" they that did well, after hearing it, were to have "everlasting life;" and they that did evil were to come into condemnation. Dr. Lightfoot, a very eminent critic among the Orthodox, acknowledges, though first referring the passage to the *literally* dead, that these words *would bear the meaning I now put upon them*. "These words," says he, "might also be applied to a *spiritual resurrection*, as were the former; and so coming out of graves meaneth—(Ezek. xxxvii. 12.) The words of the verse following being

only translated and glossed thus: "and they shall come forth, they that do good, after they hear his voice in the Gospel, to the resurrection of life; and they that do evil, after they hear the Gospel, unto the resurrection of damnation."

Rev. Newcome Cappe, though not recognized as Orthodox, was a believer in *future punishment*; and he applies this passage similarly. Of course, he felt *compelled*, from the context and from sound criticism, although against his own general doctrine, to refer it to a moral death in *this life*.

"Let not what I say amaze you; suffer not yourselves to be lost in groundless hesitating and unprofitable wonder: believe me, for it is true, not only that the hour is very near at hand, when some, who are now perfectly inattentive and insensible to my call, shall hear the voice in which I will address them from my approaching state of exaltation, and, being obedient thereto, shall live; but it is alike true, that though yet farther off, yet the time is at no great distance, within the compass of this present generation, when all that are now in the graves, who at present sit in darkness and the shadow of death—the whole body of the Jewish people—shall hear the voice of the Son of God, summoning them to judgment; and being then at length all awakened to perceive who and what he is, shall come forth out of their present state of darkness and ignorance, to a new state of mind—to a resurrection, which, to those who have been obedient to the calls of Providence, shall issue in the preservation of their lives, amidst the calamities which shall overwhelm their country—to those who have refused to hearken to them, shall issue in their condemnation, to fall among them that fall, and to take their share in all the bitterness of the calamities that are hastening to involve this country. Matt. xxiv 10-13, Luke xiii. 25-30." *Crit. Rem.* i. 322-325.

I merely read these authorities to show that men believing in future punishment, felt themselves obliged, apparently against their will, to refer the passage, as we do, to *the present life*; and because this concession is made against their *system*, which they would not have made, unless *compelled* in candor to do so.

I have now passed over the argument in part; but as

I am on the subject of the resurrection, I will add a passage from the 22d of Matthew. You remember that Paul said he *hoped* in God for the resurrection of the dead, *both of the just and the unjust*; and that the argument drawn therefrom was, that the resurrection could not be one resulting in *suffering* ENDLESS TORMENT, for which the benevolent Apostle Paul HOPED!!

[Time expired.]

[MR. RICE'S THIRD REPLY.]

It is very important to keep distinctly before us, the question under discussion. It is this: "*Do the Scriptures teach the ultimate holiness and salvation of all men?*" The doctrine maintained by Mr. Pingree, is—that in the resurrection of the dead, a change is to be effected, which will introduce all men into a state of holiness and salvation.

In the discussion of this question, it matters little whether the Confession of Faith of the Presbyterian church, teaches the doctrine of infant damnation, or not. This has nothing whatever to do with the question, whether the Scriptures teach the ultimate holiness and salvation of all men. Mr. Pingree, however, chose to read a passage from our Confession, in which it speaks of "elect infants dying in infancy" as sanctified and saved by the Holy Spirit, through Jesus Christ. The language, he says, implies that some infants dying in infancy, are not of the elect, and therefore are lost. I presume, it will be admitted, that the Presbyterian church understands her own creed. Now I challenge the gentleman to produce one respectable Presbyterian writer who has taught such a doctrine, or has so understood our Confession of Faith. If he cannot do it, I leave the audience to determine, whether the Presbyterian church understands her own creed, or whether she must apply to Mr. Pingree to explain it for her!

It is likewise of no importance, in discussing the question before us, whether our Confession of Faith teaches the *reprobation* of some men. But as the gentleman

thought proper to read a passage relating to the future destiny of the wicked, I call upon him to inform this audience, whether that book does not teach, that men are *free moral agents*; and whether it teaches, that God will ever punish any of the human race except "*for their sin.*" I call for information.

Nor is it of any importance to the question before us, whether our Confession teaches, that the heathen cannot be saved *by the light of Nature*. The Scriptures declare, that "by the deeds of the law there shall no flesh be justified" before God. Our creed teaches, in accordance with this, that even Christians cannot so live, as to be justified and saved by the works of the law; and it holds forth the same doctrine concerning the heathen. It teaches, therefore, that all who shall ever be saved, will be saved by the grace of God in Jesus Christ. The Scriptures teach, precisely the same doctrine.

To prove his doctrine, that a change will be effected in the resurrection from the dead which will introduce all men into a state of holiness and salvation, Mr. Pingree has adduced but one portion of Scripture, viz: the 15th chapter of 1 Corinthians. He contends, that the heathen must be changed at the resurrection, because God has dealt hardly with them, in bringing them into existence in their present state. Hence, he infers, that *justice* requires him hereafter to raise them to a state of holiness and salvation. If this be true, their salvation will be not by *grace*, but by *law and justice*! But, if God is under no obligation to save them, how can he be charged with injustice and cruelty, if he should not do it? I have, however, called on my friend to produce the passage of Scripture, which proves that God will save all the heathen; and I understand him to say, he can do it. Until the scripture shall be adduced, it is vain for him to deal in *bold assertions*. He and I are both wholly ignorant of God's purposes, except so far as they may be known from his written word.

In replying to Mr. Pingree, I have presented a few arguments against Universalism, which I will just repeat,

and then pass to the further consideration of his last speech.

I. My first argument against Universalism, was its *novelty—its exceedingly modern origin*. It appears to me, and, I think, it must appear to this audience, wholly incredible, that during *eighteen hundred years* not a human being understood the Gospel, even its great fundamental doctrines. If Universalism be true, the whole Christian church—all the most pious and learned, as well as the unlearned—not only failed to understand the teaching of Christ and his Apostles; but they understood them to teach precisely the opposite of the truths which it was their chief design to inculcate!!! And none, we are to believe, ever understood them, until, in the memorable year 1818, a young man about twenty-one years of age, made the wonderful discovery, that they intended to teach the doctrines of modern Universalism! Those who can believe this, will scarcely be convinced by any argument that can be offered.

II. *My second argument is this: That if Universalism be true, there is no such thing as salvation*. Salvation, as all lexicons testify, is deliverance from evils to which those saved are exposed. But Mr. Pingree tells us, the salvation of which he speaks, does not deliver all men *from sin in this life*. Nor does it save them from any punishment due to their transgressions, here or hereafter. Nor is it deliverance from exposedness to sinning forever; for, to this, he holds, men are not exposed. From what, then, I emphatically ask, does this salvation deliver them? It is salvation from *nothing*!

I must here notice a remark of the gentleman, which I overlooked at the proper time. In reply to my argument founded on the *novelty* of Universalism, he told you, that had I lived in the days of the Reformation, in the 16th century, I would have been a zealous defender of Popery—would have charged Luther with introducing novelties, &c. Does the gentleman pretend, that the condition of the Christian world was the same in 1818, as in the beginning of the 16th century? Was the Bible then in the

hands of *the people*; and was it read and studied by thousands, and tens of thousands of the wisest and best men, as when Ballou broached the doctrine of Universalism? Were human traditions not then deemed of equal authority with the Scriptures? Did Luther propose a *radical reformation* of a people accustomed to read and search the sacred Scriptures, and whose morals were quite as pure as his own? Did he tell such persons, that they had utterly failed to understand the plainest and most important truths of the Gospel? The Waldenses, for example, had long been accustomed to read the Scriptures, and to take them as their only rule of faith and life. Did Luther propose a radical reformation amongst them? Far from it! No; Mr. Ballou's reformation is indeed of a *peculiar character*. It is a radical reformation of the faith of those who are in the habit of searching the word of God, of taking it as "a lamp to their feet and a light to their path." It seeks to reform those who, *to say the very least*, are quite as moral and as upright as their reformers! This reformation, I repeat, is entirely peculiar.

III. *My third argument is—That the Scriptures most clearly teach that some of the human race will be raised from the dead to condemnation.* Consequently, it is not true, that at the resurrection all will become holy and happy. Mr. Pingree has sought to establish his doctrine by reference to 1 Cor. xv. His argument, however, labors under insuperable difficulties. For, in the first place, if we admit, that the Apostle is speaking of the resurrection of all the dead, he says not a word indicating that any who die in sin, will be made holy by the resurrection of their bodies. In the second place, the context proves conclusively, that his discourse relates exclusively to the resurrection of the righteous. For, as I have proved, when he says—"As in Adam all die, so in Christ shall all be made alive"—he immediately adds—"But every one in his own order, Christ the first-fruits; afterward, *they that are Christ's at his coming.*" The word *all* is thus limited to those who are Christ's. Can the gentleman prove, that those who die in sin, will be

Christ's at his coming? Has not Paul himself, said—"If any man have not the Spirit of Christ, he is none of his?" Besides, in the preceding part of the chapter under consideration, he confines this resurrection to those "who have fallen asleep in Christ." If there be no resurrection, he argues, then Christ is not risen; "and if Christ be not risen, then is our preaching vain, and your faith is also vain;" and in verse xviii. he says—"Then they also *which are fallen asleep in Christ*, are perished." But Christ, says he, is risen, and become the first-fruits of them that slept; and consequently, they who fall asleep in him, will be raised with him.

But Mr. Pingree tells us, if we limit the language of the Apostle to the righteous, we must limit it to the church at Corinth! Surely he does not read his Bible carefully. To whom is this Epistle addressed by Paul? Ch. i. ver. 2; "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, *with all that in every place call upon the name of Jesus Christ*," etc. This language gives all the limitation I desire, viz: to all that in every place call on the name of Jesus. Since, then, the context confines the language of Paul to the resurrection of those who are Christ's—to the righteous, it cannot prove, that those who die in their sins, will be made holy and happy by the resurrection.

The 25th verse adds weight to the argument—"For he must reign, *till he hath put ALL ENEMIES* under his feet." There will still be enemies of Christ; and they are to be put under his feet. Does this language mean, that they will be *reconciled* to him? Does this expression mean, that they will be made *holy and happy*? No—the righteous shall reign with Christ; but the wicked, his enemies, will be put under his feet.

There are several other passages of Scripture that speak exclusively of the resurrection of *the righteous*, in distinction from the unjust. In 1 Thess. iv. 14, Paul says, "For if we believe that Jesus died and rose again, *even so them which sleep in Jesus will God bring with*

him." These are they who are Christ's at his coming, and who shall attain to the resurrection of the just. So, as already shown, Paul represents himself as gladly suffering the loss of all things, and as making great and constant efforts, "*if by any means he might attain to the resurrection of the dead,*" Phil. iii. 10, 11. And yet, if Universalism be true, he could not possibly have avoided attaining it! And in Heb. xi. 35, we read of those who suffered the sorest persecutions, refusing to accept deliverance, that they might gain "*a better resurrection.*" And yet, according to the doctrine of Mr. Pingree, there is but *one resurrection*, and that is *the best possible resurrection!* So in Luke xiv. 14, the Saviour encourages those who do good, to expect a recompense "*at the resurrection of the just.*"

In Luke xx. 35, 36, we find still further evidence, that some will fail to attain to the resurrection of the just. In answer to a question put by the Sadducees, the Saviour said, "But they *which shall be accounted worthy* to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." This language clearly implies, that some will not be counted worthy to obtain that world and the blessed resurrection of the just. In the 36th verse of the same chapter, a similar expression is found, which confirms what I have said: "Watch ye therefore, and pray always, *that ye may be accounted worthy* to escape all these things that shall come to pass, and to stand before the Son of man." Evidently those who did not watch and pray, could not be accounted worthy to escape them. The expression, "they that are accounted worthy," therefore, necessarily implies, that all would not be so accounted, and therefore all could not attain to the resurrection of the just.

In Acts xxiv. 15, we read of the resurrection both of the just and of the unjust: "And have hope toward God, which they themselves also allow, that there shall be a resurrection, *both of the just and of the unjust.*" According to the doctrine of Mr. Pingree, there can be no resurrection of *the unjust*: since all at the resurrection will

be *just*—all are to be raised holy and happy. Paul, however, believed in a resurrection of both classes; and, moreover, he said, the Pharisees held the same doctrine. Now we know, that the Pharisees believed, the wicked would be raised to condemnation.

The passage in the 5th chapter of the Gospel by John, is one of the very plainest in the Bible, and therefore one of the most difficult to evade. As if to make it impossible to misunderstand his meaning, the Saviour speaks first of the *spiritual* resurrection, and then immediately of the resurrection of the body. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life," that is, a life is begun in this world, which is destined to continue forever. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Here we have the resurrection of the *spiritually dead*. But he immediately proceeds to say, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, to the resurrection of damnation." Now observe, he tells us, in the 25th verse, the hour "*now is*" for the spiritual resurrection; for the Gospel was now to be preached, and through it many were to be made spiritually alive. But in verse 28, he tells us something more wonderful still; and he says distinctly, not that the hour *now is*, but that the hour "*is coming*," when *all that are in their graves*, shall be raised from the dead.

The gentleman's exposition of this passage is singular enough. But lest I should not fairly state his views, I will read from one of his leading authors, entitled, "*The Pro and Con of Universalism*," p. 224: "On the whole, then, it must, I think, be manifest to the enlightened reader, that the import of the passages before us is, that Christ, by the word of his Gospel, and the ministry of his Apostles, was about to call men forth from the graves of superstition and ignorance, in which they had long

been buried; that, as they came forth to the light of the truth, they should experience justification, or condemnation, according as their past actions had or had not been in accordance with its dictates, or according as their disposition was to receive or reject this Gospel." Observe, "the graves," we are here told, are graves of *ignorance and superstition*; and men are to be called out of these graves. They that have *done good* in their graves of ignorance and superstition, are to come forth to life! and they who did evil in their graves of ignorance and superstition, are to come out of this ignorance and superstition into condemnation!!! A singular resurrection this! It amounts to this: they who have done good in *their depravity*, shall come forth out of it to life; and they who have done evil in *their depravity*, shall come out of their depravity to damnation! What utter nonsense Universalism makes of God's word.

The language employed in this passage, as already remarked, is as strong and as clear, as it could possibly be made. Let us compare it with a similar passage in Matt. xxvii. 52, 53: "And the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Observe, the same language is here used, which is found in John v., they "*came out of the graves*;" and here, all admit, a literal resurrection of the body is meant. Or, will the gentleman say, the graves here spoken of, are only graves of *their depravity*, out of which the saints came!

There is another difficulty attending Mr. Pingree's exposition of John v. Mr. Balfour, a leading writer among the Universalists, in his *Inquiry*, pp. 222, 223, says, John wrote his Gospel, not for the Jews, but for the Gentiles; that he wrote it after the destruction of Jerusalem, and that he omitted all the discourses of our Saviour in which he spoke of that event. If, then, Balfour is right, the passage before us can have no reference whatever to God's judgments upon Jerusalem.

But Mr. Pingree attempts to fortify himself by quoting

orthodox writers. He quotes Dr. Lightfoot as saying—"These words *might also be applied* to a spiritual resurrection." Lightfoot, however, understood the passage just as I do; but he remarked, that it might, *by accommodation*, be applied to the spiritual resurrection. He also quoted Newcome Cappe as a writer on our side, who concedes the correctness of the Universalist exposition of the passage under consideration. Now what will the audience think, when I inform them, that this Newcome Cappe was a Restorationist—a Universalist of the old school! No wonder he made concessions favorable to Mr. Pingree's doctrine! Mr. Paige himself, the author from whom Mr. Pingree quoted, admits the fact that Cappe was a Restorationist. He says, "Before exhibiting the following testimony, it seems proper to remark, once more, that the Rev. Newcome Cappe believed, most firmly, in a *future retribution*, or, in other words, misery in the future life. *Whether he believed that misery will be endless, or not*, is of no consequence, so far as the present question is concerned."—*Selec.* pp. 174, 175. The Restorationists, of whom Cappe was one, are quite willing, no doubt, to make concessions favorable to Universalism.

This same Paige gets from Dr. Doddridge a concession in favor of the Universalist exposition of the text under consideration. And how do you imagine he obtains it? Why, he takes Doddridge's comment on the 25th verse, and puts it under the 28th and 29th verses!! This is not all. Mr. Paige also gets an important concession from Dr. Whitby; and by a similar manœuvre. He takes Whitby's comment on 1 Peter iv. 6, and places it under John v. 28, 29!!! It is by such dishonesty that Mr. Paige obtains concessions from orthodox writers in favor of Universalism. He takes what a writer says concerning one portion of Scripture, and places it under another portion as his exposition of it! I have now sufficiently answered the gentleman's argument for Universalism, founded on the resurrection of the dead.

I have called upon him to inform us how the resurrec-

tion of the *body* by an exertion of *physical* power, will impart holiness to the *soul*. He replies, that there is "*something more*" than the exertion of physical power; and this expression was repeated several times. Will he please inform us what this "*something more*" is? Or is it true, that Universalism, after all its boasting, seeks to hide behind the indefinite expression, "*something more*;" whilst her champion refuses to tell us what that "*something more*" is!

IV. *My fourth argument against Universalism, is, that it teaches the MATERIALITY and MORTALITY of the soul; whilst the Scriptures clearly teach precisely the opposite.* Mr. Pingree, you will remember, maintains, that *in the resurrection* a change will be effected by which all men will be introduced into a state of holiness and salvation. He does not, therefore, believe that the soul is holy and happy after death and before the resurrection. Nor does he believe that it is unholy and unhappy; for he denies all future punishment. If, then, the soul, after death, is neither holy and happy, nor unholy and unhappy; we are forced to the conclusion, that man dies, soul and body, just as his horse dies! And after death, he has no existence, until the archangel's trump shall awake the dead. Against this doctrine, renounced by all respectable philosophers as well as by almost all men, Christians and Pagans, I enter my solemn protest. The gentleman will not deny, that the materiality and mortality of the soul is a doctrine held and taught by the standard writers of his denomination. If he should, I am prepared to quote them, and will do so in my next speech. [*Time expired.*]

[MR. PINGREE'S FOURTH SPEECH.]

Respected Auditors: I propose, first, to review briefly the last speech of my friend, Mr. Rice, and then proceed with my argument.

Mr. Rice says, it is strange that the whole church went astray, so far as Universalists affirm, soon after the times of the Apostles. I will just here show how *Mr. Rice* answers this question. I find, in his Discussion with Mr

Campbell on the subject of Baptism, (page 529,) this passage: "The **WHOLE CHRISTIAN CHURCH**, (remember!) as I have before remarked, at an *early day* was *corrupted* in the same way, and *vital piety* was *buried* and *almost extinguished* under a multitude of forms and ceremonies." This is fully as much as I have said. Here we have Mr. Rice answering Mr. Rice's objection.

But he talks much about the *novelty* of Universalism. Universalism affirms the final salvation of all men. This doctrine is *not* a new one: for it was held as far back as ecclesiastical history extends. This he does not deny. It is true that corruptions from Paganism entered, bringing with them the sentiment of torture in the future life. Those Universalists may have held views on *other* subjects perfectly ridiculous. "The whole church was corrupted," as Mr. Rice affirms, and remained so for ages. Well, in the time of Calvin and Luther there came a Reformation, and a presentation of the Bible to all. Yet they did not obtain *all* the light, according to Protestants of this age; for even Luther held to *consubstantiation*, which is near to transubstantiation. Mr. Rice does not admit that. He claims to have further light than Luther. **WE** claim to have further light than Mr. Rice.

A word in relation to the doctrine of no future punishment, which, however, is not the proposition before us; and the assertion that it was never discovered till 1818. Mr. Rice *is not correct* in this assertion. I have in my possession a book written in England, 200 years ago, by SAMUEL RICHARDSON, advocating the doctrine of no future punishment. "That young man" was not the first discoverer. This fact is enough to set aside Mr. Rice's statement, and this is all that can be required of me, for the present, on this point.

It appears strange to me, that a man engaged so earnestly in opposition to the views of the *old Roman Catholic church*, which calls *his own faith novel*, should object to my faith on account of its *novelty*. So earnestly, indeed, is he opposed to the Romish church, that they consider him not very scrupulous in his means of

opposition. I am reminded here of the reply of a Quaker, of whom a Presbyterian asked, "Where was your religion before the days of George Fox?" The Quaker replied, "Friend, where *THINE never was*—in the BIBLE!" So I now say to Mr. Rice, in relation to Universalism and its novelty.

As to his second argument, it is no argument at all. He says we must rely upon Lexicons to explain the word "salvation." Then I am not allowed to define the terms of *my own proposition*; am I? but must prove universal salvation, according to the definitions of Lexicons! Not so; I have stated what *I mean* by the terms of the proposition; and the doctrine thus defined, I intend to prove by the SCRIPTURES.

My friend comes again to the resurrection. He speaks of those who die in sin, and asks if they are raised to the incorruptible state. Have I not proved, by Mr. Rice's Confession of Faith, that he believes that *THE SAINTS die in sin*? He said he was glad that I quoted it, and I am glad that he is glad; for it proves that the saints require *a change after death*, according to Presbyterianism. But I have more proof. Perhaps the Confession of Faith is not so good authority as Mr. Rice himself. On page 742, of his Discussion with Mr. Campbell, he says:

"Heaven is a holy place. An infinitely holy God reigns there; and holy angels bow around his throne. God has taught us that nothing impure can enter into the holy city; that none from earth but 'the spirits of just men made perfect' can approach his presence. Men are deeply depraved. Even the *MOST GODLY* groan under *indwelling corruption*. Tell them, that they must, by their own exertions, in view of the motives of the Gospel, prepare themselves to see God; and they will sit down and weep in despair. A man is suddenly called to die," etc.

That is, when he is called to die, he is *imperfect*. So, then, the saints *die sinners*, and require a *change AFTER DEATH*. This is plain; is it not?

With regard to the passage quoted, about "not accepting deliverance," and a "better resurrection," I ask, a "better resurrection" than what? Why, "better" than

to *natural life*; not "better" than the resurrection to *endless misery*.

Did Paul expect, by *his own efforts*, to "attain" the resurrection to IMMORTALITY? His expression is, "not as though I *had* attained, or were already PERFECT." He means by that, that he desires a higher resurrection, a state nearer *perfection*, in the present life. So none of those passages quoted relate to the resurrection of all the naturally dead. The 15th chapter of 1st Cor. relates to all that die in Adam, and thus differs from all those passages. As to the passage in Acts, it is equally true that there is no difference of condition spoken of, concerning those who were to experience that resurrection. Paul HOPED for the resurrection of the "just and the unjust," because he believed all would be saved—the *unjust* become *just*.

Is it to be supposed that the benevolent Apostle "hoped" for a resurrection of the unjust which would make them UNJUST FOREVER? which would cause them to rebel against God's government, and curse and blaspheme his holy name to all eternity!? Would he hope for this? Did he *believe* it? Can *you* believe it?

We find John v. quoted again, and Mr. Rice speaking of a resurrection from "the graves" of superstition, ignorance, and *depravity*, in which "they have done good," etc. But that was not my suggestion; I said nothing about *depravity*. I said that all are not in their "*graves*," *literally speaking*. The bodies of many *are not there*! Some have been burned; some drowned; some devoured by wild beasts, and others have mingled with the elements again. Every particle of dust that is blown about, may be some portion of their bodies. It cannot mean the graves of the literally dead, therefore. The bodies *are not there*. It does not refer to the resurrection of the natural or material body. That, the Scriptures do not teach. They teach that we are to have SPIRITUAL BODIES; and dwell in heaven in bodies, not of the flesh, skin, and bones, we have here, but in incorruptible, immortal, spiritual bodies. But, says Mr. Rice, those saints who came

out of the graves near Jerusalem, at the crucifixion of Christ, and walked into the city, had natural bodies. How does he know it? and what resurrection was that? The final resurrection to an immortal state? Probably not; we have no evidence but that they died again; and I suppose they did,—as did Lazarus, doubtless, after his resurrection from the grave. He was raised up, in his *natural body*; but it was not the resurrection to *immortality*.

But again on John v.; “they who have done good,” or “evil;” who are they? All the naturally dead? If so, how are *infants* embraced in the resurrection? for they have themselves done *neither good, nor evil*. They are *excluded*, by this interpretation; and this shows it was a moral resurrection, not a natural, physical one;—that the words were used with a figurative signification.

What has Mr. Rice to do with the doctrine of judging men “*according to their works?*” I will show you what he believes on the subject, by reading a passage on the 16th page of the Presbyterian Confession of Faith: “By the DECREE of God, for the manifestation of his glory, some men and angels are *predestinated* unto everlasting life, and others *foreordained* to *everlasting death*. Those angels and men, thus predestinated and foreordained, are *particularly* and *unchangeably* DESIGNED, and their number is so *certain and definite*, that it cannot be either *increased* or *diminished*. Those of mankind that are predestinated unto life, God *before the founda'tion of the world was laid*, according to his eternal and immutable *purpose*, and the secret counsel and good pleasure of his *will*, hath chosen in Christ, unto everlasting glory, out of his mere free grace and *love* (mark !) *WITHOUT any foresight of faith or GOOD WORKS*, or perseverance in either of them, or *any other thing* in the creature, as conditions or causes moving him thereunto; and all to the praise of his glorious grace.” We see, therefore, according to my friend, Mr. Rice’s doctrine, (and it will not do for him to present any argument here to overthrow his Creed;) that man’s destiny hereafter depends on the GRACE and DECREE of God, without respect to faith, or works, or conditions

of any kind; i. e. God FOREORDAINED some of his children, at the beginning, to be endlessly happy, and some to be endlessly miserable! Now what has my friend to do with "good works?" He need not quote passages to prove good works *necessary to salvation*. They have no bearing on this question. It depends, according to his own doctrine, upon the ABSOLUTE WILL of God, determined *before the world began*; and the number of the saved then determined on, can be neither *increased nor diminished*.

My friend attempted to ridicule the explanation I gave of the 5th chapter of John, as to the word "graves"—which I said had a figurative meaning, and was applied to moral darkness in this life. See here! Was not Cornelius the centurion in a state of ignorance and moral darkness? Yet he was a *good man*, and did good, and was benevolent and just to all. Still it was necessary for him to hear the GOSPEL, in order to be saved. He did hear it, and was saved. Now here is an instance in point. Cornelius was a good man; yet he required to be saved, with the Gospel salvation. He was in the condition represented by "the graves," in John v.

So in the case of the ten virgins; five of whom were wise, and five foolish. When the Bridegroom came, five were prepared, and five were not. They were all in darkness during the night in which they waited for the Bridegroom. Yet some in that darkness, did well; and some did evil, and so were cast into a state of condemnation, or "damnation,"—*cast out*; and this passage also will serve to illustrate the 5th of John.

Mr. Rice says that, according to a Universalist writer, John wrote after the destruction of Jerusalem. What has that to do with this subject? Have I said any thing about the destruction of Jerusalem? I have quoted from Matthew. If I quoted from John, I do not recollect it.

He speaks of *Paine's Selections*. I hope he will look at the title page of that work. It is *not* Paine, whom some might think to be the infidel writer, Thomas Paine; but Rev. LUCIUS R. PAIGE.

We now come again to 1 Cor. xv. My friend again asks, What is that *something more*? and says that I *hide* behind it. My friends, did I not tell you what that "something more" was? I ask you all, Did I not explain it? I showed that all were to be SUBDUED TO THE SAVIOUR, that God might be "ALL IN ALL." That was *something more* than a mere physical resurrection; was it not? You see I have *not* hid behind it.

But he says Christ shall "put his enemies under his feet." What are the enemies referred to? Are they not sin, and the devil, and death—the "last enemy"? Does it include MEN, the same that are said to be "*subdued*" unto Christ? These are not said to be put under his feet; they are not included in this category. Besides, I did not quote that verse to show that men shall be reconciled to God. I quoted the text which said all men shall be SUBDUED unto the Saviour, that God might "be all in all;" and that is a part of the "something more," which the gentleman cannot see. Hence he can find nothing but a mere physical resurrection in 1 Corinthians xv. He speaks, too, of its being only an exercise of *physical power*. On this point, I will read from the 635th page of Mr. Rice's Discussion with Mr. Campbell: "Now if God could originally *create* man *holy, without words or arguments*, who shall presume to assert that he cannot create him ANEW, and *restore his lost image*, without them; or that he has now *no power* over the HUMAN MIND beyond that of argument and motive?" And yet he calls the resurrection in 1 Cor. xv. only a mere exertion of physical power! not affecting man's *moral state*. Thus I make Mr. Rice meet his own statements.

Again: my friend says it is his fourth argument, that Universalism makes *the soul material and mortal*. That depends on the meaning attached to the word "soul," in its existing constitution with the body. For example, if he means the word used as it is in the Bible, sometimes: as where it is said that Jesus Christ laid down his soul, or life, in death, and that the soul "*shall die*," etc., it is mortal. But if he means the spiritual part of our nature,

it is *not mortal nor material*. I do not believe in the *materiality* or *mortality* of the SPIRIT.

He insists upon my explaining what becomes of the soul between death and the resurrection. I can give no other answer to this question than the language of the Bible: "The body returns to the dust as it was, and the spirit to God who gave it." I have no more precise information on this subject. I am now through with my friend's last speech. It is not necessary to strengthen my argument from 1 Cor. xv. It stands strong and firm. ALL WHO DIE IN ADAM—that is, all the human race—are to be made alive IN CHRIST. It is not confined to the saints at Corinth, or elsewhere. Mr. Rice quoted the first verses of the Epistle, to show that it was addressed to all Christians, *everywhere*. Even if that is to be the rule of limitation, it was addressed *only to those living at that time*.

I said, when I last sat down, I would produce another argument concerning the resurrection. I will now proceed, and quote the 22d of Matthew, and the 20th of Luke. The Sadducees asked the Saviour, if a woman had seven husbands on earth, whose wife would she be in the resurrection? They supposed the future world would be *like this*, and that there would be some difficulty about her husbands. But what reply does the Saviour make to the question? "Ye do err, not knowing the Scriptures, nor THE POWER OF GOD; (mark that word!) for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." That is to be the condition of man in the resurrection. It is not such here; and this is the CHANGE which the Saviour declares is to take place in the resurrection.

I will now quote Luke xx. 27—38, where more is said, than in Matt. xxii. "The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage: neither *can they die any more*; for they are *equal unto the angels*, and are the CHILDREN OF GOD, being the chil-

dren of the resurrection." Who are "accounted worthy to obtain the resurrection?" Paul says, all that die in Adam. That settles this question. Does not Mr. Rice himself believe, that *all men* are to be raised? or does he believe that some are *annihilated*? He does *not* believe in annihilation. This passage expresses the resurrection of all men. Mr. Rice says it refers only to the resurrection of *the just*. If only those shall be holy in the resurrection that have *done good on earth*, I again ask, and press the question, what becomes of *INFANTS*? Are they "worthy" to obtain the resurrection, by having *done good*? or not? But, "neither can they die any more." There is *something more* than merely not marrying and giving in marriage. The passage expresses a great change of *condition*. "And are the children of God, being the children of the resurrection," says the Saviour. And the resurrection here, is the resurrection of all. The term is evidently used by our Saviour, in a larger sense than Mr. Rice understands it. To show this, Jesus adds in the next verse, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living:  **FOR ALL LIVE UNTO HIM!**" Mark the language of the Saviour, as contrasted with Mr. Rice's argument, drawn from the phrase, "accounted worthy." It is apparent now, that God accounts all men worthy of being raised from the dead; for, in reference to that future life, the Son of God declares, "ALL LIVE UNTO HIM!" [*Time expired.*]

[MR. RICE'S FOURTH REPLY.]

My friend, Mr. Pingree, seems to think it quite reasonable, that that *young man* in "the land of steady habits," at the age of twenty-one, brought to light the true doctrines of the Gospel, which had been concealed from the view of all men for eighteen hundred years! And he seems anxious to place me in a similar predicament. He tells you, that in my debate with Alexander Campbell, I

stated, that at an early period the Christian church was overrun with error. This is true; and it is also true, that at that period the Scriptures were not in the hands of the people. The art of printing was then unknown; and every copy of the Sacred Volume was written with the pen. So that not one in a thousand, perhaps not one in five thousand of even professing Christians possessed it. It is further true, that the great majority of Christians were converts from Paganism, who needed all the instruction afforded by the clear light of the Gospel, to divest them of their superstitious notions. Will the gentleman pretend, that the condition of the Church in 1818, was similar? Are the cases at all parallel? During the last three hundred years the Bible has been in the hands of the people—accessible to all. Moreover it has occupied the attention of the wisest and best men, who have spent their lives in the laborious and prayerful study of its inspired truths. And yet a young man, scarcely twenty-one years of age, pretends to reform radically the faith of such men! Philosophers, theologians, and critics, even the most eminent, are thrown into the shade by this hopeful youth!!! This reformation is indeed most peculiar in its character.

Luther and Calvin, my friend, Mr. Pingree, says, had not obtained all the light the Scriptures can impart. No—and if we are to believe Universalists, they had no light at all! They believed in a Trinity of persons in the Godhead. Mr. Ballou discovered, that this is a great error. They believed, that God created man *holy*, in his own image. Mr. Ballou says, man was created an imperfect being. It is quite absurd, according to him, to believe that Adam was more holy than other men. They believed, that the first parents of our race fell, through temptation, from their original purity. This, according to Mr. Ballou, is nonsense. They believed that Jesus Christ is God as well as man. Ballou discovered, that he is a mere man. They firmly believed, that the only ground on which a sinner can reasonably hope for salvation, is the vicarious sufferings of Christ—that Jesus died

in our stead. Ballou pronounces this doctrine "*carnality and death*;" and he utterly denies the doctrine of the atonement. They believed, that the sins of every penitent person are forgiven. Ballou pronounces this doctrine false, and contends, that every individual suffers as much as he deserves to suffer for every sin he commits—that all receive full rewards and punishments in this life, not hereafter. I might go on thus to contrast every doctrine held by the Reformers with modern Universalism. I repeat the declaration, if Universalism is true, Luther and Calvin did not gain even a glimpse of the true Gospel; they groped in midnight darkness; and so have all the readers of the Bible, till the rise of that hopeful young man! They who can believe this, must possess a power of believing to which I have no claim.

A word concerning the early history of Universalism. It is admitted, that at an early day there were some who held to the Restorationist form of Universalism. They, however, believed that those who died in their sins, would undergo the torments of hell for a long and indefinite period after death. I was really not prepared to find Universalists of the present day acknowledging as brethren the Gnostic heretics of ancient times. They, it seems, were the first Universalists; and they believed that the true God did not create this world: that matter is inherently evil, and that pure spirits, created by the true God, had unfortunately got into material bodies. They denied the doctrine of the resurrection of the body, and the inspiration of a considerable portion of the Scriptures, admitting only a small part of the Bible to be God's word! Mr. Pingree is heartily welcome to all the advantage he can gain by fraternizing with these primitive Universalists! Even Mr. Balfour, the author of *Ancient History of Universalism*, admits, that they held philosophical opinions the most absurd and ridiculous, so much so that one might suppose them chargeable with lunacy!

The first man, admitted to be called a Christian, who held to universal salvation, was Origen in the third century; who, though a learned man, embraced principles

both of philosophy and of theology admitted to be most absurd. He believed in the pre-existence and transmigration of souls; and as the souls of men, according to his philosophy, had existed in another state before they entered these bodies; so he supposed the souls of the wicked would pass into other bodies, and after suffering intolerably during a period indefinitely long, would finally get to heaven. His method of interpreting the Scriptures was not more rational, than his philosophy. "To the Sacred writings in general," says Balfour, "he attributed three distinct senses—1. The *literal*, which in no case is of great importance, and sometimes entirely useless; 2. The *moral*, superior in value to the former; and, 3. The *mystical* or *spiritual* sense, the most excellent of all." And, I believe, he subdivided this last into some two other senses! By the aid of his false philosophy and his absurd principles of interpretation, he reached the Restorationist doctrine! Is it not most marvellous, that the only persons, who, in ancient times, got even a glimpse of the true light of the Gospel, were those who adopted principles the most absurd; whilst all who were guided by common sense and sound principles, groped in midnight darkness!

But Mr. Pingree says, there was *one other* man, about two hundred years ago, who held to Universalism in its present form. I never heard of him before. It appears, then, that there were *two* Universalists in *eighteen hundred years*!!!

The gentleman would have you think it very absurd in me to oppose Popery, and yet object to these new discoveries. I oppose Popery, because it does not take the Bible alone, but an immense mass of human traditions, as the rule of faith; because *the people* are not permitted to read and understand the word of God for themselves, but must be guided by the interpretations of a corrupt clergy. But I do not make war upon the great body of pious readers of the Scriptures, as if they were ignorant of the very simplest principles of the Gospel. I hope never to have such a conceit of my own wisdom as to denounce the

great body of the most learned and godly men, who have spent their lives in the prayerful study of the Scriptures, and have sacrificed every thing for the Gospel of Christ.

The Quaker said, *his* religion was in the Bible; and Mr. Pingree says that his is also there. Truly it must *lie very deep*; since not one in ten thousand of the pious readers of the Bible ever saw it there!

I have shown, that if Universalism be true, there is no such thing in the Gospel, as *salvation*. But Mr. Pingree says, he had the right to define the words used in *his own proposition*. This is indeed a singular claim. I had supposed that in stating propositions for discussion, men were expected to use words in their ordinary acceptation. But having engaged me in the discussion, he now, it seems, claims the right to give *new meanings to old words*! This, however, will not do; for *salvation* is a Bible word. If we admit that he may define the word in the proposition as he pleases, we cannot allow him the same liberty with the word, as it occurs in the *Scriptures*. The difficulty is this: If Universalism be true, the word *salvation* ought to be expunged from the Bible; for, according to this doctrine, Christ does not save men from any evil to which they were exposed!

The Scriptures, however, inform us distinctly what the *salvation* of the Gospel is. Thus, in Matth. i. 21, we read—"Thou shalt call his name JESUS: *for he shall save his people from their sins*"—not merely from *sinning*, as Mr. Pingree would have us believe, but from *their sins*. That is, Christ shall save his people from *the ruinous consequences* of the sins they have committed. This is the salvation in which I believe; but it is not Universalist salvation. The doctrine of Universalism is, that every man is actually punished as much as his sins deserve in this life. The claims of justice, they say, are fully met in this world; and therefore men cannot be justly punished hereafter. Theirs is not a salvation of men "*from their sins*."

Mr. Pingree still insists, that according to our Confession of Faith even Christians die in sin. Suppose he

were correct in this representation. There is a vast difference between being perfectly sanctified *immediately after death*, and thus entering into heaven, and being made holy not until the time of the resurrection of the dead! But the framers of our Confession of Faith intended simply to deny the doctrine of a purgatory, on the one hand, and the doctrine of sinless perfection in this life, on the other. Consequently they teach, that perfect sanctification takes place at the moment of death, in the act of the separation of the soul from the body.

The gentleman again quotes my debate with Mr. Campbell, and tells you, I held then that sanctification is effected by the power of God, and that even the most godly need this divine influence. So I say yet. I was then proving the necessity of the special influences of the Holy Spirit in the sanctification of the soul. I said then, and I say now, that no human being can be fitted for heaven but by the gracious influences of the Spirit of God. The Holy Spirit begins and carries on the good work, until in the moment of death the soul, perfectly sanctified, is presented before the throne of God with exceeding joy.

Let us now attend to the Scripture argument. In Heb. xi. 35, as I have proved, believers are represented as having endured the most terrible persecutions, "not accepting deliverance, that they might obtain a *better resurrection*." What is the gentleman's reply? Why, he says, the resurrection was better than natural life in this world! A better resurrection than natural life!! Could there be a resurrection to natural life, before death? Or will Mr. Pingree say, that because they were *in danger of dying*, they might be represented as raised from the dead? Why, he seems resolved to sustain his cause, even though it require him to change the meaning of half the words in the English language!

No; the obvious meaning of the language is this: they sought by persevering in obedience a better resurrection than they could attain, if they should *die in their sins*.

Paul, too, the inspired Apostle, counted all things but loss, and pressed through great trials, "if by any means

he might attain to the resurrection of the dead." But, says my friend, Mr. Pingree, surely he did not expect to be saved *by his own efforts*. No; nor did he expect to be saved *without* his own efforts. Observe his language, "*if by any means* I might attain to the resurrection of the dead." What resurrection is this? Why, says the gentleman, he only wished to get up higher in this life! Paul was spiritually alive, but he desired to be holier; and this, according to Mr. Pingree, is "*the resurrection of the dead!!!*" He is obliged to represent Paul, the inspired Apostle, as *spiritually dead*, in order to prevent this passage from destroying Universalism! Why, if we believe his interpretation of the Apostle's language, we must suppose all Christians spiritually dead, that aspirations after higher degrees of holiness may be called "the resurrection of the dead!" The gentleman must resort to these absurdities, or abandon Universalism.

But, singularly enough, he insists, that, inasmuch as Paul *hoped* for the resurrection, "both of the just and of the unjust," all must be just or holy at the resurrection. Would Paul, he asks, be so cruel as to *hope* for the resurrection of the unjust to eternal punishment? Christians, I presume, hope for the resurrection and rejoice in the anticipation of it, not *because* the unjust will be condemned, but *notwithstanding* their condemnation. I rejoice that man is *immortal*, though many will not avail themselves of the means afforded them to make their immortality a blessing. So did Paul hope for the resurrection, though to the unjust it will not prove a blessing. But that he did not believe, that all would be made holy and happy at the resurrection, is evident, because he said that in this doctrine he agreed with the Pharisees, who certainly did not believe the wicked would be raised to salvation.

The gentleman will never succeed in sustaining his singular exposition of John v. 28, 29. We cannot understand how men could do good in their *graves of ignorance and superstition!* He says, Cornelius, the pious centurion, was thus raised, when, by command of God, Peter went and preached to him the Gospel. Do the Scriptures

say, that he was *in the grave*? He enjoyed the light of the Old Testament; by that light he walked, was greatly blessed of God, and was even favored with a revelation. He was already an eminently good man; but Peter was sent to give him further instruction, that he might be aided in preparation for heaven. But it is even more absurd, if possible, to speak of bringing the wicked out of ignorance and superstition to damnation!

Mr. Pingree objects, that *all* are not in *graves*, and therefore the Saviour's language will not apply to the resurrection of the body. I answer, the Jews were accustomed uniformly to bury their dead; and therefore they were accustomed to speak of the dead as being in their graves. A similar mode of expression obtains universally amongst us. In the 37th chapter of Ezekiel, to which the gentleman has referred, the bones of the dead are represented (verse 2) as lying "in *THE OPEN VALLEY*; and lo, they were very dry;" and yet in verse 12 it is said: "Thus saith the Lord, Behold, O my people, *I will open your graves*, and cause you to come up out of your graves," &c. The dead lay in *the open valley*; and yet they are said immediately afterwards to be *in their graves*. Thus we have abundant evidence, that the Jews were accustomed to speak of all the dead as in their graves; and so the Saviour spoke in the passage under consideration.

But the infants! what is to become of them, the gentleman inquires; they have done neither good nor evil. Are they not to be raised from the dead? I answer, the Scriptures were designed for the instruction of those who can understand them; and therefore they say but little concerning infants. Or, if he will be better pleased with his Universalist brother, author of the *Pro and Con of Universalism*, he says, every human being has done *both good and evil*. He asks, "Is there a single human being who *has not* done good? Is there a human being who *has not* done evil?" p. 222.

The simple truth is, the Scriptures divide the whole human family into two classes, the righteous and the

wicked—those who have done good, and those who have done evil; and they do not turn aside on all occasions to speak of infants.

The gentleman asks, with what propriety I speak of good works as necessary to salvation; and he gives a quotation and a caricature of the doctrine of our Confession of Faith. I wish he would take the trouble to understand something about our doctrines, before he attempts to state them. What is our doctrine? We hold that God determined to regenerate a multitude of sinners, not because he foresaw that they would of themselves do good works, but in order that they might perform them. Men cannot *merit* heaven by their good works; nor yet can they be saved without them. The faith which unites them to Christ, produces obedience—it “works by love,” and purifies the heart. Good works are the *evidence* of the genuineness of faith; and to them God has promised a gracious reward.

The “enemies” spoken of in 1 Cor. xv., and whom Christ, it is said, will put “under his feet,” the gentleman tells us, are *sin* and *death*. The difficulty is, the Apostle does not say so. He says, Jesus Christ will put “ALL” his enemies under his feet. If there were only *two* of them, would the Apostle have spoken of *all* of his enemies? The ungodly are his enemies; and they shall be put under his feet.

I have called on Mr. Pingree to tell us how it is possible that men can be made holy by the exertion of physical power on the body. He seeks to involve me in a similar absurdity by again quoting my debate with Mr. Campbell. In that discussion I contended that God sanctifies men, not simply by word and argument, but by the special influences of the Holy Spirit upon the *heart*. I did not, however, say that men are sanctified by mere physical power, but a moral power exerted upon man’s moral nature. But the absurdity I charged upon Mr. Pingree, is this: he maintains, that men are made holy by an exertion of physical power upon *the body*. The Scriptures do not teach us that the *soul* dies, but only the *body*. Consequently, the

body, not the soul, is raised from the dead by the almighty power of God—by *physical* power. My objection to Mr. Pingree's doctrine is, that the soul cannot be made holy by physical power exerted upon the *body*. This is the insuperable difficulty.

He told us, that in the resurrection there is "*something more*" than the exertion of physical power. I desired to know what that *something more* is. He says, it is the subduing of Christ's enemies. This leaves us quite as much in the dark, as before. What operation is there in raising the dead, except a physical one? He answers the question by saying, *men are subdued to Christ*. I do not see the pertinency of the answer. He slams the book down with awful force, as if his argument was conclusive. I do not think, however, that this added any force to it.

I am gratified to hear him say, that he is not a *materialist*. He contends, that *in the resurrection* all will be made holy and happy. I inquired once and again what becomes of the soul between death and the resurrection? He answers in the language of Scripture—"The dust returns to dust, and the spirit to God who gave it." But I again ask him, do the spirits of those who die in sin, *go to God in their sin*? If not, are they sanctified *immediately after death*? If so, why does the gentleman contend that they are made holy *at the resurrection*, not before? His explanation, it appears to me, has only involved him in a palpable contradiction. [*Time expired.*]

[MR. PINGREE'S FIFTH SPEECH.]

My friend seems to think that he obviates all difficulty in reference to the novelty of present attempts to reform the church, and remove error from it, by saying, that in former days the people had not the Bible, as now. But he thinks the strange thing is that a young man of 21 should find light where the best men have erred. I suppose he will allow that some clergymen of the Church of Rome read the Bible as carefully as he does; yet he differs from them in this day of Bibles. I think he will

allow that Fenelon, Bossuet, and others of that church, in past times and now, were as good, and wise, and practical Christians as himself. Yet they did not come to a knowledge of the truth. True, they proposed to interpret Scripture by the aid of tradition; and if it were not for that tradition, I know not where Mr. Rice would find his own doctrines. I introduce these remarks only to show that novelty is no evidence of error, or, at least, ought not to be, in his mind.

In many respects we do, indeed, differ from Partialists. We believe JESUS CHRIST to be the Son and Sent of God, *divinely commissioned* to do the work of God among men; that he reconciles man to God by his sufferings and death, commending thereby the love of God to a sinful world.

Mr. Rice says, he believes the present life to be a state of *probation*. This, he says, "that young man" of 21 did not believe. But does Mr. Rice, himself, believe it? No. He believes that man's doom is fixed by the **SOVEREIGN WILL OF GOD**, and *not* depending on our acts; but is a destiny decreed unchangeably since the world began, "without foresight of faith or good works," on our part; and he ought not to go right against his own system, if he wishes to make converts, in the present controversy.

He says I ought to understand the Confession of Faith, before I speak about it. Do you not think I understand it? Did you not understand it, as I read it? It was expressed in plain language, that all could understand; and the sentiment I call monstrous, in view of the fact that "God is LOVE," and the FATHER of our spirits, and that "he is good unto all, and his tender mercies are over all his works." I ask again, does he believe this life to be a state of probation? in the sense that all have an opportunity of being saved? Let us read his Creed and see. Chap. V. Sec. 4: "The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the *first fall*, and *all other sins of angels and men*,

and that not by a *bare permission*, but such as hath joined with it a most wise and *powerful bounding*, and otherwise ORDERING and GOVERNING of them, in a manifold dispensation, to his own holy ends; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God; who being most holy and righteous, neither is nor can be the author or approver of sin." Thus God bounds, and orders, and governs sin; yet we are told that this life is a state of probation, and that we are **FREE AGENTS**!!

All his wit about two men being Universalists is misplaced. Did I say there were *but two*? What was I showing? Mr. Rice had asserted, as a fact, that no MAN was found promulgating Universalism, till 1818. I showed there *was* a man *prior to that*. This was enough to set aside that assertion; and all I was required to do in relation to that matter.

Mr. Rice refers to the fact that Paul's Epistle was *addressed* "to all that call on the name of Jesus." So I admit; but I say the promise INCLUDED *others*,—all who die in Adam.

New meanings of the word, "salvation," says he! I have said, that it relates to the *present condition* of those who are subject to suffering, and vanity, and death, and their deliverance from it. He says this is only my simple statement. But John the Baptist exclaimed, when he saw the Saviour, "behold the Lamb of God, who TAKETH AWAY THE SIN OF THE WORLD!!" This is salvation. Thus the Scriptures agree with us; or rather, I should express it, we agree with the Scriptures. Mr. Rice says we do not believe in salvation from *sin*, because we hold that we suffer full *punishment* for all our sins. When a *sick man* suffers from disease, and is healed, does he escape any of the suffering connected with his sickness? It is true, he is healed from the sickness; but did he escape all the suffering of the sickness, while the disease was upon him? No; yet the man is *healed*. So it is with *sin*. While in sin, we suffer; but when we are *saved from sin*, as from a disease, we cease to suffer. That is salvation.

So also, we die. We have sinned and suffered in this present life; but God, by his divine (not merely physical) power, through Jesus Christ, raises us up from the dead, and introduces us into a state of purity and happiness, where we are to abide with him forever.

My friend says, some strove for a "better resurrection," and ridicules the idea that more would prefer to die and await the resurrection—the final resurrection, than to live on earth in a state of suffering. A better resurrection, then, than what? Why, better than to "accept deliverance" at the hands of persecutors, and thus escape from death, to continue in the life on earth. There is nothing in this explanation to call forth ridicule.

Paul says of himself, "Not as though I had already attained, or were already *perfect*." Was not Paul, I ask, *then* in that state, that if he had died, he would have been raised from the dead, to a state of *immortal happiness*? Why say, "If I might, by any means *attain* to it?" "Not as though I were *PERFECT*." Did it require *PERFECTION* on earth, to reach immortal happiness hereafter? Will Mr. Rice enlighten us in relation to this inquiry; for if not, the passage affords him no aid.

Paul hoped for the resurrection, "both of the just, and unjust." But, says Mr. Rice, Universalists don't believe in the resurrection of the *unjust*. They *certainly do*; but they say that the unjust in this life, after being raised, are not to *remain* unjust. But, Mr. Rice *hopes* for their resurrection, though some will not use God's means of salvation, and therefore will be damned endlessly. What has Mr. Rice to do with *means*? He believes that it is God's *WILL* they should be so damned, and that they have no available opportunity to make *use* of the means of salvation. He believes that God created them under such circumstances, as not to use those means, and that they, therefore, *CANNOT* be saved; and the whole Pagan world, according to his Creed, is in this condition. Now, what has Mr. Rice to do with "*means of salvation*?" Let him keep consistent with his Creed. He "*hopes for the resurrection*," though some will not com-

ply with the means of salvation. That is, he hopes for the resurrection of the unjust to a state of **ETERNAL REBELLION** against God—to a state into which they are *compelled to curse and blaspheme God*, in torture unutterable and without remedy, forever!!! This is what **HE** **HOPES**; is it? The man that was first known in the Christian church, to have said that the misery of the wicked would *equal in duration* the happiness of the saved, also said he hoped to *witness* the misery of the damned. I refer to Tertullian. "How I shall REJOICE!" says he, "how LAUGH!! how EXULT!! when I witness the misery of the wicked writhing in hell-fire forever!!!" Has my friend a similar spirit? If so, "like father, like son."

With regard to the fifth of John; I still suppose my understanding of it to be correct. I do not like the sort of representation that Mr. Rice gives of our arguments. It is neither *full* nor *fair*. Why put language into the "Pro and Con," which *is not there*, merely for present effect, and to ridicule it? He dwelt with great force on the words "*depravity and corruption*." The words used by the writer were ignorance and superstition. He did not say *depravity*. Now cannot men *do well*, though ignorant and superstitious?—as in the case of Cornelius. He required more light; yet had "done good," though in partial ignorance. This is plain; is it not? Then why introduce words not used by us, in relation to the subject, and make points which are not at issue? Mr. Rice cannot thus lead me away from the point.

He says the Jews were in the practice of burying their dead; and that Jacob said, "You will bring down my gray hairs to *the grave*." Now Jacob *does not use the word* translated "graves," in John v. 28; but the word ordinarily translated *hell*—meaning *the state of the dead*. That declaration of Jacob, therefore, does not meet the point, except to *set aside* my friend's argument. He says, "You will bring down my gray hairs to *Hades*"—not to *the tombs*. Besides that, "thou sowest *NOT that body that shall be*," says Paul; "but God *giveth* such a body as it pleaseth him"—a **SPIRITUAL** body.

Mr. Rice refers to the valley of *dry bones*. Does he believe **THESE BONES** are to be raised, too, in the immortal resurrection? If not, what is the bearing of the passage upon the question? Ezekiel there referred to the *moral condition* of the Jewish people, *represented* by a valley of dry bones, as people **IN THEIR GRAVES**. So does the Saviour in the 5th of John. There was to be a change in their condition by their hearing "the voice of the Son of God"—by hearing the Gospel. Now is this not plain to the minds of you all?

Again, in relation to 1 Cor. xv., and as to *what is raised*. The matter is just here. **MAN**, as a human being, is here *mortal, sinful, and suffering*. He is to be raised to another life, immortal, pure, and happy. That is called the *resurrection of the dead*; and is *not merely*, nor at all, the resurrection of the *physical body*, which we lay in the dust. Paul asks, "How are **THE DEAD** *raised* up! and **WITH** what *body* do they come?" Mr. Rice says the *body alone* is raised. This would make Paul's language absurd: "how is *the body* raised up? and *with what body* does it come?" I said that a corrupt soul would not be put into it; because Paul declares that "*corruption CANNOT INHERIT incorruption.*" But enough on that point.

Mr. Rice says the Bible divides all the human race into two classes—the righteous and the wicked. The Bible refers to **ALL AS SINNERS**, but teaches that all shall **FINALLY** "*be made righteous.*" First, all are sinners; afterwards all are to be made righteous.

If my friend wants to discuss with the **PRO AND CON**, he ought to write a *book*. But I am always glad to hear him read from books which contain the sentiments I hold. Yet I am *not* bound to defend or discuss all the sentiments of every Universalist writer, on every subject. This is not a parallel case with the Presbyterian Confession of Faith and Mr. Rice. He and I do not stand here on the same ground. The "**Pro and Con**" is not my Confession of Faith, though a very good book. I shall not be excommunicated from the church, for not adhering to it, in every particular.

I will now read from page 672, of Mr. Rice's debate with Mr. Campbell, wherein he shows the **SUDDEN CHANGE** effected by the Holy Spirit. He says, in relation to elect infants, "Such may be the moral disposition of a man's heart, that an object of compassion will *in a moment* call forth his compassion and his benevolence. So may *an infant* possess a holy nature; so that when *first it shall look upon God in heaven*, it shall love, adore and worship him." On the 742d page, he says, "But the work we are now contemplating, (conversion,) was effected in a day, *even in an hour*; for when the *LORD works*, a **MOMENT** is as good as a **YEAR**. *Suddenly* the three thousand had *new hearts*, new views, new feelings, new sorrows, new joys. They were **NEW CREATURES**. Old things had passed away, and behold, all things had become new!" What objection, then, can he have to sinners being suddenly changed after death?

Once again, in relation to the "**SOMETHING MORE**" than a mere *physical* resurrection, in 1st Cor. xv. It is urged by the Apostle Paul, in Heb. xii. 9, "Shall we not rather be in **SUBJECTION** to the Father, and **LIVE**?" Here is *life* arising from "subjection"—illustrating Cor. xv. 28, where it is said, all things shall be **SUBDUED TO CHRIST**, "that God may be **ALL IN ALL**!" It is a moral subjection, bringing *life*; not a forced, unwilling subjection. This, therefore, I repeat with emphasis, is "*something more*" than a resurrection of the material body.

Mr. Rice has not noticed the 22d of Matthew and 20th of Luke; where it is said, that at the resurrection, those who are raised shall be as **THE ANGELS OF GOD**, and that "**ALL LIVE UNTO HIM**"—as showing how many are "accounted worthy" to be raised.

I will now proceed to my second argument in proof of universal salvation. In relation to the resurrection, Mr. Rice asserted that it related only to *the body*; but I will now quote a passage speaking of *holiness itself*, or of righteousness, in express terms. See the 5th chapter of the Epistle of Paul to the Romans, beginning at the 12th verse.

The question, you recollect, is, "Do the Scriptures teach the ultimate holiness and salvation of all men?" I rest here one of my main arguments in the affirmative of that proposition; and I invite Mr. Rice's especial attention to this passage. I read it again, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, *for that ALL have SINNED,*" [the Apostle speaks in this passage, therefore, *not* of **THE** **RIGHTEOUS**, but of all that sin, and all that die,] "For until the law, sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one **MANY** be dead;" [how many? he has told us just before—all that *sin*, and all that *die*; and the word "*many*," here, if rightly translated, means **THE MANY—the multitude,**] "much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto **MANY:**" [the *same* "*many*" who were *sinner*s, and *died*,] "and not as it was by one that sinned, so is the gift—for the judgment was by one, to *condemnation*, but the free gift is of many offences unto *justification*." [First, sin entered, and condemnation; for all are sinners: *after that*, comes a state of holiness, righteousness, and justification for them all.] "For if by one man's offence death reigned by one, much more they which receive abundance of grace, [I will show soon *how many* will "receive" this grace,] and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, [and this shows how many will receive grace, and be benefited by it,] as by the offence of one judgment came upon **ALL MEN** to condemnation, [now mark the antithesis,] **EVEN SO** [that is, there are as many on one side as the other,] by the righteousness of one the free gift came upon **ALL MEN unto justification of life.**" If this means any thing, it means that all who have sinned, and been condemned, shall be saved. I care not whether he takes

the Calvinistic ground, or the ground of free agency Here is a perfect antithesis. All who have *sinned*, shall receive the *free gift*. In their sins? The Apostle answers this in the next verse, [and here I rest my argument for the present,] "For as by one man's disobedience **MANY** [*how many?* I ask Mr. Rice, **HOW MANY?** The Orthodox writers themselves translate it, **THE MANY**; that is, **ALL MEN**, as the Apostle said before,] many were made *sinners*, so by the obedience of one shall **MANY** [*the same many,*] **BE MADE RIGHTEOUS.**" [*Time expired.*

[MR. RICE'S FIFTH REPLY.]

I do not believe that Mr. Pingree has succeeded in convincing the audience, that *that young man* had all the light in the world! The Roman clergy, he says, read the Bible as well as "Mr. Rice," and yet on many important points "Mr. Rice" differs from them. Do the Roman clergy profess to take the Bible as their only infallible guide? Do they not receive the traditions of their church as of equal authority with the Scriptures? Do they not also receive the Apocryphal books as inspired? The gentleman says, I rely on tradition to sustain the doctrine of future punishments. I have not appealed to it yet, I believe. Are the Roman clergy at liberty to understand the Scriptures for themselves? Are they not solemnly pledged, according to the Creed of Pope Pius VI., to "admit the sacred Scriptures, according to the sense which the holy mother church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures"? Is it fair to place men thus pledged and bound, on an equal footing, as to the understanding of the Scriptures, with men, eminent for learning and piety, who take the inspired word as their only guide?

The gentleman says, Universalists believe in Christ as the Son of God, and that he made an atonement—a reconciliation. Universalists believe that Jesus Christ is a created, dependent being, as I am prepared to prove by reference to their standard writers. Hosea Ballou, who

was the first Universalist of the modern type, (except that other man mentioned by Mr. Pingree,) says—"We shall contend, that the Mediator is a *created, dependent* being."—*Bal. on Atonement*. p. 113. Now if the gentleman believes, that a *created, dependent* being can make atonement for the sins of the world, he is welcome to the credit of believing in *such* an atonement.

He is not bound, he says, to defend *all* the sentiments advanced by Universalists. Truly it is fortunate for him that he is not; for they are, for variety and contrariety, like unto the inhabitants of Noah's ark! You may find amongst them all sorts of notions.

The gentleman reads again from the Confession of Faith, and exclaims—What has Mr. Rice to do with *means*, when God has foreordained the eternal happiness or misery of every man, so that, do what he will, his doom is fixed! We hold no such doctrine; nor is it found in our Creed. He read to you from Ch. V. Sec. IV. Let me, once for all, explain this doctrine as taught in our Creed, that the audience may judge how far he is acquainted with it. "The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them in a manifold dispensation to his own holy ends; yet so as the sinfulness thereof proceedeth only from the creature, and not from God; who being most holy and righteous, neither is, nor can be the author or approver of sin." The providence of God, we are here taught, extends to *the first fall, &c.* In the sixth chapter we have this point fully explained. "Our first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. *This their sin God was pleased to PERMIT, according to his wise and holy counsel; having purposed to ordain it to his own glory.*" God determined to *permit* this first sin. Does the gentleman deny that God permitted it? But it is said, he

chose to overrule it to his own glory—to bring good out of evil. Is there anything wrong in this? Does not the Psalmist say—“Surely the wrath of man shall praise thee; and the remainder of wrath thou wilt restrain?” Joseph’s brethren hated him and determined to kill him. This they were not permitted to do; but they were permitted to sell him into Egypt, that the benevolent purposes of God might be fulfilled. Our Confession of Faith does not say, that God determined to *incline* or *influence* men to sin; but that while, in his infinite wisdom, he chose to *permit* them to sin, he determined to overrule their evil designs for good. The crucifixion of Jesus Christ was *foreordained*—that is, God determined to permit wicked men to crucify him, and thus to lay the foundation in his sufferings for the eternal salvation of men. But did God determine to *influence* the Jews to crucify him? By permitting sin, does he interfere with man’s free agency? *The truth is, the gentleman does not understand the doctrines of our Creed.*

I pass to the argument on the question before us. Mr. Pingree’s reply to my argument from Matt. i. 21—showing that the salvation of the Gospel, is deliverance from punishment to which men are exposed—is not at all satisfactory. He believes that Christ Jesus saves men from *sinfulness*; but the Scriptures say, he saves the people “*from their sins*.” That is, he saves them from the consequences of their sins, to which they are justly exposed. The gentleman, however, denies that he saves any from the punishment of their sins; for this, he holds, is fully endured in this life. Nor does he believe men are saved from exposedness to *sinning* hereafter. From what, then, I again ask, does this salvation deliver them? Mr. Pingree will not be able to remove this insuperable difficulty; he would do well to give it up.

Nor is he likely to meet with better success in escaping the difficulty about “*the better resurrection*.” He would have us believe, that those primitive believers were striving to obtain a better resurrection than to *live here*! Why, there would be as much propriety in saying, I desire a

better apple than a peach! Who does not know, that the *comparative degree* of adjectives, (as *better*) implies a comparison between two objects? Those believers, as the language necessarily means, sought the better of two resurrections—a resurrection better than that of the wicked. But Mr. Pingree tramples with utter indifference upon all rules of language and canons of criticism. I know not whether his learning is equal to that of his brother Rogers, author of the "*Pro and Con of Universalism*," whose scholarship is such that he has discovered a *new Article* in the Greek language, viz: *the indefinite Article* "EN!!!" He writes learnedly about *en hemera*—A day of Judgment! Well, this is an age of improvement!

Paul, too, thought it necessary to persevere through great trials in order to attain to the blessed resurrection of the just. But Mr. Pingree asks—Was not Paul at that time in a condition which would have secured him a happy resurrection, if he had died? Doubtless God would have prepared him for the change, before he would call him from earth; but so long as life continued, Paul thought it necessary to be found in the faithful use of the appointed means for attaining eternal life. He believed that he could not attain to the resurrection of the just, unless he should hold out faithful unto death.

In relation to the passage in Acts xxiv. 15, Mr. Pingree says, *the unjust* will be raised from the dead; but they will not *remain unjust*—they will be raised up and *then* changed. I understood him distinctly to say, the change would be effected *in the act* of raising them, not afterwards. Then there would be no unjust persons raised.

But I now understand the gentleman distinctly to say, that he does not believe, that the bodies of the dead will ever be raised, but that *new bodies* will be created for them! So then he denies the fundamental doctrine of the resurrection; for if the dead body be not raised, there can be no resurrection. Matter, we know exists in various and widely different degrees of refinement. The sun is matter, as also is the earth. By reference to this fact,

Paul illustrates the doctrine of the resurrection, showing it not to be inconsistent with sound philosophy. "There is," says he, "one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead," 1 Cor. xv. 41, 42. Thus our corruptible bodies shall be changed. But if, as the gentleman contends, new bodies be created, will this be a *resurrection*? Will it not be a *new creation*?

Paul, Mr. Pingree says, speaks of the resurrection of *the dead*, and asks, with *what body* are they raised? Does the gentleman really believe that the *souls* of men die. If their *souls* are not dead, then they cannot be raised from the dead. If their *bodies* only die, then only their *bodies* can be *raised*.

He still treats us occasionally to a quotation from my debate with Mr. Campbell. In that debate I contended that the minds of infants may be sanctified by the Holy Spirit; so that so soon as they shall become acquainted with the character of God, they will admire and adore Him. I also said, that on the day of Pentecost three thousand souls were converted to God *very suddenly*. And the gentleman asks, in view of these sentiments, what objection can Mr. Rice have to the doctrine that all men may be changed suddenly? I have not objected to the *suddenness* of the change; but I have objected to the Universalist doctrine, that men are to be made holy by *physical power* exerted on *THE BODY*. This is the point of my objection. This is the difficulty I have urged him to explain philosophically, theologically, or in some way!

It is vain for the gentleman to attempt to reconcile the doctrine of our Saviour, as recorded in Matt. xxxii. 23—: and Luke xx. 27—, with Universalism. The expression "they that are accounted worthy," necessarily implies, that all would not be so accounted. He never can prove, that "they who are accounted worthy," means that *all* are accounted worthy! Nor will his argument founded on the words, "all live unto God," bear examination. The word *all* is constantly used in the Bible in a limited sense,

the extent of meaning being determined by the connexion. It is said, that "*all* Judea, and *all* the region round about Jordan," went to be baptized by John; and yet we know that *all*, (using the word in its unlimited meaning,) were not baptized by him. So, in the passage under consideration, the meaning of the word *all*, is limited by the preceding phrase, "they who are accounted worthy."

Perhaps it would not be proper for me to reply to the gentleman's argument from the 5th chapter of the Epistle to the Romans, until he shall have completed it. I will, therefore, resume the consideration of my *fourth* argument against Universalism, viz:

That it teaches that the soul of man, is both *material* and *mortal*. The gentleman denies being a *materialist*; and yet he contends, that men are to be made holy *in the resurrection*, not before. I have asked him, what becomes of the soul between death and the resurrection? Do men go to heaven *in their sins*? This cannot be. Are they sanctified immediately after death? No; for they, he says, are made holy at the resurrection. What, then, becomes of them? Mr. Pingree evidently feels pressed by the difficulty.

The author of the "Pro and Con of Universalism" speaks with great uncertainty upon this subject. He does not profess to know much about it, but thinks it would be no detriment to Universalists to be more modest in taking ground relative to the separate state; says, there are a number of passages of Scripture, that seem to favor the doctrine, that those who die go immediately into happiness, &c. Some men manifest a great modesty on particular subjects; whilst on others, they display as great lack of that virtue.

Dr. Priestly, in his Letters on Revealed Religion, contends, that man was made "wholly, and not in part only, of the *dust of the ground*"—that the mind, as really as the body, was made of *the dust*. Consequently he maintains, that natural death is the destruction of the whole man—that body and soul cease to have a conscious existence, till the resurrection. Hosea Ballou, the *second*

man who understood the Gospel, holds the same doctrine. It is also taught explicitly by Walter Balfour in his *Inquiry*, &c. He says,—“Admitting this to be true, permit me to ask, can any proof be adduced, that their *spirits* were separated from each other after death? I further ask, did their *spirits* exist in a state of either happiness or misery after death? I demand proof of this. As I am unable to adduce any proof, I request those who say so, to produce evidence of this from the Old Testament.” Again—“Does not David intimate his child was alive somewhere after death, when he says,—‘I shall go to him, but he shall not return to me,’ 2 Sam. xi. 23. To this we answer, No. David no more says his child was alive, than Joseph was after death, when his father said—‘I will go down into *Sheol* unto my son mourning,’”—pp. 54, 55.

Here I am reminded of Mr. Pingree’s remark, that Jacob here used not the word for *grave*, but for *the place of the dead*. Is he aware, that the best writers say, *Sheol* is repeatedly used in the Old Testament to signify the *grave*? Sometimes it signifies the *grave*, sometimes *hell*, and sometimes the state of the dead.

Again, on pages 80, 81, Mr. Balfour advances the same sentiment. “The Scriptures,” says he, “which the Jews had in their hands, were opposed to such a popular opinion, for they taught nothing about *immortal souls*, *departed souls*, *separate spirits*, or their being tormented in *Sheol* or *Hades*. Nothing is said here about the *soul* of the rich man.” Again, on page 140, he says, “But we ask Mr. Stewart, where the Scriptures speak about an *immaterial immortal soul*? NOWHERE. Why, then, does he do it?” Observe, he asserts, that the Scriptures nowhere speak of *immaterial immortal souls*. Consequently, the soul must be *material* and *mortal*!

The same doctrine is taught by Hosea Ballou in his Lectures, page 369. Abner Kneeland also, who afterwards became an avowed *Atheist*, says—“It will be perceived here, that the author [himself] does not believe in an intermediate state of conscious existence between

death and the resurrection ; and of course, death to him is *an extinction of being*.”—*Lect. on Univ. Benev.* p. 42.

Against this doctrine of the *materiality* and *mortality* of the soul, and the doctrine consequent upon it, that the soul is made holy by the exertion of physical power upon the body at the resurrection, I enter my solemn protest. And in opposition to these errors I maintain the following important truths, viz :

1. Matter and mind are substances which are in their nature radically and essentially different. Matter is divisible ; mind is indivisible. Matter is inert, cannot think, reason, love, hate ; mind is essentially active, never ceases to think, reason, love, or hate. In a word, the properties of matter and of mind are precisely opposite. They are, therefore, essentially different in their natures.

2. Sin and holiness are predicable only of mind, not of matter. Holiness consists in knowing and loving God supremely, and in loving our fellow beings. But matter is alike incapable of holiness or sin. It cannot know God, nor love him ; neither can it hate him. Pride and humility, anger, malice, benevolence, etc.—all belong exclusively to the mind. The Saviour says—“ A good man out of the good treasure of *the heart*, bringeth forth good things ; and an evil man out of the corrupt treasure of the heart, bringeth forth evil things.” Men may indeed employ the members of the body as instruments in committing sin, or in doing good ; but the sin or the holiness belongs exclusively to the mind.

3. All men are *sinful* and *sinner*s. Paul says—“ There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one. For all have sinned and come short of the glory of God,” Rom. iii. 10–12, 23. John says—“ The whole world lieth in wickedness,” 1 John v. 19. But I need not multiply proof on this point, unless the doctrine be denied.

4. The separation of the soul from the body by death,

will not change its moral character. If sin and holiness are predicable only of mind, and if mind and matter are essentially different in their natures, it follows, that the separation of the soul and body will not change the moral character of the former. He who is proud in the body, will be proud out of the body. He who lives in sin here, and dies in sin, will go to eternity sinful. The moral character of the man is the same out of the body, as it was in it.

5. The Scriptures do clearly teach that the souls of men do exist in a state of happiness or of misery between death and the resurrection. In Matth. xxii. 31, 32, we read as follows: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? *God is not the God of the dead, but of the living.*" The Saviour here certainly teaches, that Abraham, Isaac, and Jacob, though their bodies were dead, were at that time living.

Moses also, as well as Elias, was living, though his body was dead; for in Matth. xvii. 3, we read, that when Christ and his disciples were on the mount, where he was transfigured, "there appeared unto them Moses and Elias, talking with him." The doctrine is further confirmed by the language of our Saviour to the penitent thief. In answer to his dying prayer, Jesus said—"THIS DAY thou shalt be with me in Paradise," Luke xxiii. 43. Stephen, too, the first Christian martyr, when expiring, prayed—"Lord Jesus, receive my spirit," Acts vii. 59. Evidently he expected his soul to pass immediately into the presence of Jesus in heaven. Paul likewise uses the following language: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better," Philip. i. 22. Most certainly he expected to go immediately to heaven; and hence he desired to die. The same doctrine is most clearly taught by the parable or history, (which you please) of the rich man and Lazarus. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom.

The rich man also died; and in hell he lifted up his eyes, being in torment," etc., Luke xvi. 19—23.

These portions of Scripture teach, in language the most unequivocal, that the righteous go, immediately after death, into a state of happiness, and the wicked into a state of misery.

From these plain and important truths, I arrive at *two conclusions*: 1. Those who die in sin, go into eternity sinful and sinning. To the hour of death they live in unholiness and impenitence; and in this state they enter eternity. Take, for example, the man who dies in a fit of drunkenness. He goes to eternity in his deep depravity, unpurified. And if men are sinful after death, it is admitted by all, that they must be miserable. Thus I have proved the doctrine of *punishment after death*. 2. My second conclusion from these premises, is—that the resurrection of the body, effected by the physical power of God, cannot change the moral character of the soul. Sin and holiness, as we have seen, belong exclusively to the soul. The resurrection changes only the body, not the soul. Therefore, those who die in sin, will still be unholy after the resurrection, and consequently miserable. Therefore Universalism, which teaches that the resurrection will make all men holy and happy, *is false*. Thus I have presented my *fourth* argument against Universalism.

Before closing this address, I desire to ask one or two questions, which I hope Mr. Pingree will attempt to answer. Do the Scriptures anywhere say, that those who die in their sins, are made holy after death? Where is the passage which teaches, that any who thus die, will ever be made holy and happy? [*Time expired.*]

[MR. PINGREE'S SIXTH SPEECH.]

Respected Auditors: I propose, as my first duty, this evening, to note what progress we have made in this discussion thus far. Our proposition is this: "*Do the Scriptures teach the ultimate holiness and salvation of all men?*"

SALVATION I have already defined to be the *deliverance*

of men from a state of sin, suffering and death, and their introduction into a state of holiness, happiness and immortality. Mr. Rice attempted to show that "salvation" refers to deliverance from something we are *exposed* to in the life to come. But the inquiry I would now make is, whether he believes that THE ELECT, who are to be saved, are exposed to sin and suffering hereafter? Because he believes that "God FOREORDAINED them to everlasting life, *before the foundation of the world*, without any foresight of faith or good works," or any condition on their part whatsoever; and also, that the number of the elect "cannot be increased or diminished." Are THEY exposed to anything in the life to come, and saved from that exposedness?

I referred, in the beginning, to the nature of God, and his relationship to us; that he is the *Father* of our spirits; that in his very nature and essence he is *Love*; that he is *good* to all his creatures, and that his tender mercies are over all his works; and moreover, that he is all-wise, almighty, and unchangeably the same, forever. "*Love worketh no ill*;" therefore, God, who is Love, will finally bring to a state of holiness and happiness all the beings he has created.

My direct scriptural arguments were in the first place founded on 1 Corinthians xv., where it is expressly taught that man is here a mortal, dying creature; but that all who die in Adam will be made alive in Christ,—immortal, incorruptible and glorious. It was replied, by Mr. Rice, that this referred to the resurrection of the *just* ALONE. I set that aside, by showing that it referred to *all who die in Adam*; that is, to all mortal men. The contrast throughout being between the mortal and immortal state of man. He then said it must refer only to the just, because the Epistle was addressed only to the Christians. But I showed that some of these very Christians denied the resurrection of the dead, and that they, although not sound in faith, were thus addressed. I showed that the word "*we*," if limited to true saints, as Mr. Rice assumed, must apply by the same rule of revelation only to

those *living THEN*. Moreover, this form of expression proves nothing against our view; for in the 5th chapter of 2d Corinthians, it is said, "WE must all appear at the *judgment seat of Christ*," etc., which the gentleman will admit embraces *the whole world*, will he not? The word is thus applied to men in general. True, when *local affairs* is the subject of discourse, the word "we," has a local and limited application; but when the subject relates to a *general doctrine*, or to an event or question affecting the destiny of man as a mortal being, the word "we" evidently includes all mankind; and so Paul evidently used it in 1 Cor. xv.

Mr. Rice argued, then, that the expression, "they that are Christ's at his coming," limited the resurrection to the just alone. But I showed that *all* were *given* to Christ; and that the time *was* when *none* were his characteristically; and the proof I am now presenting is that *ALL* shall finally be like Him, "bearing His image." Hence this objection to my argument from 1 Corinth. xv., is not valid.

I will now present my next scriptural argument, from Eph. i. 9-12; which will also show *how many* will be Christ's, in the resurrection, or at the consummation of his reign. "Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself; that in the dispensation of the fullness of times,  *he might gather together* IN ONE ALL THINGS IN CHRIST; both which are in heaven and on earth; *even in him*. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, WHO WORKETH ALL THINGS *after the counsel of his own will*; that we should be to the praise of his glory, who first trusted in Christ." Those "who first trusted in Christ," had already an earnest of the inheritance; but *beyond* that, he says "all things" are to be "gathered together" in one, in Christ; thus directly illustrating 1 Cor. xv., and demonstrating the correctness of my view of it. I now invite the attention of Mr. Rice to this declaration of Holy Writ.

Again, in relation to the resurrection of *this body*, Paul asks, "How are the dead—THE DEAD raised up, and WITH *what body* do they come?" It is not, therefore, a *mere* resurrection of the body. When raised, we are to be immortal and incorruptible; and the Apostle declares that "corruption cannot inherit incorruption." But all will be raised immortal, incorruptible, and holy; and all subdued to Christ, that God "may be ALL in ALL." This is the glorious consummation we advocate; *something more* than the resurrection of this physical body.

But we have had other replies on this subject. We have been referred to a resurrection, which I affirm does not embrace all the *naturally* dead; as in John v. 27, 28. I have shown that all are not *in* their "graves," literally; and again, that it cannot refer to all human beings—to the final resurrection; because all have not "done good or evil;" and those are the only ones spoken of in the passage. Infants, for example, have done neither good *nor* evil. Therefore, it does not embrace all the human race. Moreover, I have shown that the expressions, "dead," and "in their graves," are used *figuratively*, to represent the *moral condition* of man on earth; and that consequently the passage does not relate to the final resurrection of all the dead to a state of immortality and glory, as does 1 Cor. xv.

As to the passage in Acts, and Paul's "*hoping*" for the "resurrection of the just and unjust;" Mr. Rice says this proves that those who are "unjust" *here*, will be unjust *after the resurrection*. To show the force of such an argument, let us illustrate: Suppose my friend were preaching to a congregation composed of *blacks* and *whites*, and should say, "I hope for the resurrection of this congregation—both of the blacks and the whites," would it follow that he hoped the black would *still be black*, after the resurrection?! Or suppose he were preaching to a congregation composed of Old School and New School Presbyterians, and should express a hope for the resurrection of all Presbyterians, both of the Old School and the New;—would it follow that he hoped the

New School Presbyterians would *remain* New School in the resurrection?! or would he *exclude* them, as he does here? Or suppose he hoped for the resurrection, both of Presbyterians and Methodists; would he hope to meet the *Methodists* as Methodists, in heaven? or would he exclude them from the blessed *resurrection*, as he would from his church here? No; Paul did *not* HOPE that the "unjust" would be *still* unjust, in the resurrection. He hoped to meet the dead, "both the just and the unjust," *all* raised incorruptible and glorious; for, as the Saviour says, "in the resurrection they are as THE ANGELS OF GOD IN HEAVEN." They are not to remain unjust in the future world; but to be purified through the grace of God, in Jesus Christ—made holy and righteous. So much for the arguments on that subject.

We come now to the last speech of Mr. Rice, on last evening. "That young man," in the land of steady habits, who, in 1818, aged about 20, was so wise that he knew more than all the world—"that young man," you will allow me now to say, is about 75 years old! You may judge of Mr. Rice's knowledge of arithmetic, and his assertion with regard to that young man's age in 1818!

I will state a fact or two in regard to Universalism, to which I have already alluded. We believe that the Scriptures teach the future life to be one of happiness, holiness and bliss, FOR ALL MEN; but that even in apostolic times, errors began to creep into the church; and we see in this very 15th chapter of 1 Cor., that some denied the resurrection of the dead. Paul said, in another epistle, that the "mystery of iniquity had *already* begun to work," even in his day. The early Pagan converts also brought into the church many of their old Pagan notions. Still, the grand idea of the ultimate holiness and salvation of all mankind was not *wholly* lost for several centuries. CLEMENT, of Alexandria, in the 2d century, and ORIGEN, whose writings remain, Gregory Nyssen, and others, had not lost that great sentiment of the Gospel. It was held in the Christian church until the 6th century; when a general council of the pious and wise! that Mr. Rice him-

self believes so wholly CORRUPT, *condemned it*, and it was lost sight of till the Reformation. When the BIBLE was again presented to men, the sentiment was restored; but at first, was not clearly and fully received. Dr. Thomas Burnett, Sir Isaac Newton, Dr. Cheyne, Chevalier Ramsay, William Low, the author of the "Serious Call," and many others in various Protestant sects, obtained the light, but were still hampered and clouded by the power of *human tradition*, to a great extent. Now all this is very natural; and not at all inconsistent with the nature of mind. What *does* appear unnatural and inconsistent is, that a member of a church, itself hardly two hundred years old, should talk about its NOVELTY!! The doctrine is at least of as long standing as Presbyterianism!

The gentleman makes continued errors in his references to authorities: as, *Paine* for Paige, *Ballou* for Balfour, &c., quoting that which one says, as said by another; and best of all, he calls Balfour, *Hosea 2d*; and yet this man goes out of his way to refer to a slight verbal inaccuracy in criticism made by one of our writers! He should learn to be more careful himself, before he refers to the errors of others.

In relation to the Deity of Christ, the Atonement, Materialism, etc.; these are not now in discussion. I said I was not a Materialist; Father Ballou is not; few Universalists are so. Why then refer to Priestly? It has nothing to do with the question. Besides, there are men in *other* sects, *Partialists*, who believe man to be *entirely mortal*. Hence I pass over the learned disquisition with which my friend favored us in his last speech, on the differences between the soul and body, as out of place, and not concerning this discussion. Universalists, as a body, do not hold the principle he speaks of. They do not generally defend it. But he has the *right* to occupy his time in discussing such matters, if he chooses; but I do not choose to follow him in such a course.

He said that such men as Fenelon, Bossuet, and others, dared not interpret the Bible contrary to *tradition*; and now I say that, Mr. Rice dare not interpret it contrary to

his *Confession of Faith!!* He is therefore virtually as much governed by tradition as the Romish clergy. If he did venture to interpret the Bible contrary to his Creed, he would be turned out of the church, as he has cast out others, who dared to express their opinions in opposition to the teachings of the Confession. I hope we shall hear no more about obedience to traditions. He is *bound himself*, and dare not be a **FREE MAN!!**

But he says that God "bounds and orders sin and evil" for good; and a *Calvinist* says that! **UNIVERSALISTS alone**, of all the world, can consistently say that God will finally overrule evil for good. What was the case of Joseph's brethren? referred to by Mr. Rice; was it for the good of Joseph *alone*? no; but for him and all his house; even his wicked brethren, and all. This illustrates our view of *Election*. We believe that Jesus Christ was the **ELECT** of God to save all mankind—chosen for the benefit of the whole world. But what is the Presbyterian faith? That God overrules the sin of *some*, for the benefit of *others*—damning a portion of mankind for the sake of the *elect!!!* But the case of Joseph's brethren is the true Universalist doctrine—that God overrules evil for the benefit of **ALL**.

My friend says, the term translated "grave," in the Old Testament, is the same as the Greek word for "grave" in the New Testament. *Which* word? The word used by Jacob is *not* the same, I said, as that translated "graves," in John v.

He quotes the parable of Lazarus and Dives, as proof that the soul goes to heaven or hell, immediately after death. The word *Hades*, translated hell there, is the corresponding word with that used by Jacob in the Old Testament. It is the same word, literally signifying the state of the dead. But I reserve this for further discussion.

Mr. Rice says all men are sinners. So says the Bible; and this shows the **PARTIALITY** of God, according to Presbyterianism, in electing *some* to eternal happiness, and *foreordaining* others to endless misery, and that "without foresight of faith," etc. Is not this partiality? Yet

God is the Father of our spirits—good unto all, and whose nature is LOVE!! Is that the God whom Mr. Rice worships? whom you worship?

But let us listen to the Confession of Faith. As all men are *alike* sinners, naturally, we say that God may as well save *all* men, as a portion of them. But the Confession says, p. 19:

"The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy *as he pleaseth*, for the glory of his sovereign power over his creatures, *to pass by*, and to *ordain* them to dishonor and wrath for their sin, to the praise of his glorious justice."

This may serve as a reply to the remarks about *free agency*, in Mr. Rice's speech. Thus it all depends on God, whether some are saved, and others damned endlessly.

Again, Chap. V. Sect. VI., "As for those"—to "others," it all depends on God, and not on man or his "free agency."

Once again; Chap. X. Sect. II., "This especial calling of grace" [not depending on man] to "elected" [mark] to "whatever," &c. The mass of human beings are not saved; and all because God does not *will* it; but *does* will the contrary.

The doctrine of the Confession calls to mind a saying of the eccentric Lorenzo Dow:

"You can, and you can't—
You shall, and you shan't;
You will, and you won't;
You'll be damned if you do,—
You'll be damned if you don't!"

That's Calvinism; yet in the face of the declaration, that God is the FATHER of all spirits, and his nature and essence LOVE!!—and that is the doctrine that we are to receive in opposition to the final purity, holiness, and salvation of all mankind! It is for you to judge which is true; and which is most in conformity with God's word and character.

Mr. Rice repeatedly says, that the separation of the soul and body cannot change the moral character. I have

not affirmed that it does. I say that it is changed by the power and grace of God. The Confession says, through Jesus Christ, the change takes place "immediately after death," in the *elect*; and what objection can Mr. Rice have to such a change in *others*? He says, I teach that man is made holy *by* the resurrection. He need not repeat this remark; I did not say so. I say, that God's power does it; and that the work is *completed* in the resurrection.

As to *infants*: he denies that some of them are not elect. He says that *all infants* are saved. His Creed does not teach that; and were he to teach it, he ought to be thrown over the wall for heresy. See the 25th chap. 2d section. I have already spoken of what the Confession says of "ELECT infants," denoting some *non-elect*; but let us read again: "The visible church, which is also catholic or universal under the Gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the TRUE RELIGION,  together with THEIR CHILDREN; [mark! who are they? Presbyterian professors, of course; because only *one* religion can be true; and theirs is true, if their Creed is *true*. So, then, we have *Presbyterians, and their children*, if Presbyterianism is the true religion—and they cannot recognize any other as true—unless there are *more* "true religions" than one!] and is the kingdom of the Lord Jesus Christ, the house and family of God, OUT OF WHICH" [now mark!]  "*there is no ordinary POSSIBILITY OF SALVATION*"!!!

Thus we see that the children of the professors of "the true religion"—Presbyterianism—can be saved; and *no others*! Now does not this *exclude* and DAMN the children of the non-elect—of non-professors? [*Time expired.*]

[MR. RICE'S SIXTH REPLY.]

It is important to keep distinctly before us, not only the proposition under discussion, but the doctrine advanced by Mr. Pingree in his first speech, viz. That in the resurrection of the dead a change will be effected, by which

all men will be introduced into a state of holiness and salvation. This is the gentleman's doctrine. In sustaining it he proceeds very *gradually*. He has offered but one scriptural argument in support of it—the 15th chapter of 1st Corinthians, with a passage from Matthew and one from Luke. He commenced making an argument from the 5th chapter of Romans, which, it seems, he has either completed or abandoned. I will now reply briefly to his last speech.

The gentleman has great difficulty to show, that there is any such thing as *salvation* in Universalism. He says, it is the deliverance of all men from a state of sin, suffering, and death, into a state of holiness, happiness and immortality. Will he please to tell us, whether men are exposed to sin, suffering and death *hereafter*, in the future world? If not, how are they saved from evil, to which they are not exposed? I know I annoy my friend by quoting his standard writers, but I cannot help it. I must now present a few quotations from Hosea Ballou, *that young man* who so marvelously emerged from darkness into light—the father of modern Universalism. In his *Lectures* (p. 6,) he propounds, and attempts to answer the following question: "*What did Christ Jesus come into the world to save sinners from?*" He evidently considers salvation a deliverance from evils which men are suffering, or to which they are exposed. He answers the question by saying—"First, and primarily, he came to save sinners *from their sins*;" "Secondly, Jesus Christ came into the world to save sinners *from a state of ignorance* which they were actually in, which ignorance was and ever is the cause of sin;" "Thirdly, the same salvation which has already been signified by a salvation from sin and from darkness or ignorance, may be denominated a deliverance *from unreconciliation to God*. This is the state which the sinner is in, and from this condition the Gospel is designed to deliver or save him." (pp. 10, 12.) Mr. Ballou is particular in informing us, that Christ does not save men from any *deserved punishment*. "The hearer," says he, "is now called on to

observe, that in all the representations quoted from Scripture, there is no intimation of saving sinners *from any punishment to which they were exposed, nor from any condition that they were not already in,*" (p. 13.) I must read one more extract, to which I invite the very particular attention of the audience. It is as follows: "*The common doctrine, which teaches us that Christ Jesus came into THIS WORLD to save us in ANOTHER WORLD, is contrary to all the representations which are found in the Scriptures.* If in a future world men are sick, then in a future world men will need a physician; and if in a future world men are lost, then in a future world they will need to be sought and found; but if the 'inhabitant shall say I am not sick,' no physician will be needed. If sin shall exist in a future state of existence, no doubt pardoning mercy will flow as freely there as it does here," (p. 14.) Now, according to Mr. Ballou's doctrine, all the salvation Christ brings to men, is effected IN THIS WORLD. What then, I emphatically ask, becomes of salvation in *a future world*, of which Universalists say so much? Mr. Ballou says, it is not true that Christ came into *this world* to save men in *another world*. Consequently all those passages, in which we read of salvation by Jesus Christ, must be supposed to refer only to this world!

Mr. Pingree asks, whether I believe that *the elect* were exposed to suffering hereafter? I answer, the whole human race were exposed to eternal ruin; and therefore God, foreseeing this their unhappy condition, determined in the councils of eternity to send his only-begotten Son to save multitudes from the sufferings to which they were exposed.

The gentleman makes Paul say, that all who die in Adam, will be made alive in Christ. He does not say so. He teaches, that as the first Adam brought natural death upon all connected with him; so the second Adam, Christ, will raise to happiness and glory all connected with him. Christ makes alive all who are *in him*; but those who die in sin are never said to be "in Christ."

None will attain to this glorious resurrection, but they who are "Christ's at his coming;" but those who die in sin are "none of his." Mr. Pingree attempted to prove that all men will be Christ's at his coming, by the declaration that the Father hath committed *all things* into his hands; but it has been shown that this passage affords no evidence that the wicked are in Christ.

He attempts to prove the salvation of all men by Eph. i. 9, 10, "That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth." But he certainly will not contend, that *all things* mean *all men*. I desire him to explain his meaning more fully—at least, to give us some evidence that the word *things* means *men*. Surely, we need a new lexicon!

The resurrection, of which we read in 1 Cor. xv., the gentleman says, does not relate to the *body* merely. Does it not? Then Paul must have labored under a serious mistake; for he says—"It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a NATURAL BODY, it is raised a SPIRITUAL BODY," verses 42-44. Does Paul speak of anything but the resurrection of the body? But suppose we admit that something more than the body is raised. There is nothing else that can be raised, but the *soul*. Does the soul die? If it is to be raised from the dead, it must die. Is not the gentleman a *materialist*?

He still labors to evade the force of John v. 28, 29, "All that are in their graves shall hear the voice of the Son of God," &c. I defy him to find one respectable commentator on earth, who sustains his views of this passage. Indeed, he not only differs from all commentators, but even from Mr. Ballou himself! Ballou makes this resurrection *refer to the destruction of Jerusalem*. Universalists, whilst they differ from all other men as to the meaning of this passage, cannot agree amongst themselves. Surely, it behooves them to agree amongst themselves before they assail others.

The gentleman's illustration of his interpretation of this passage, by the resurrection of *the white* and *the black*, of Old-school and New-school Presbyterians, &c., is perfectly ridiculous. Who ever heard any man use such expressions as, "I believe in the resurrection of white and black—of Old and New-school Presbyterians?" The very fact, that he is obliged to illustrate his interpretation by modes of expression too absurd and ridiculous to be employed by any one, proves his doctrine to be equally absurd and ridiculous.

In the hurry of extemporaneous speaking, I may have miscalled the names of one or two authors, as the gentleman intimates. This, however, is a very small matter. That young man, he says, is now *seventy-five* years of age; and he seems to intimate that I committed a serious blunder in my statements concerning him. I stated, that about the age of *twenty-one* he professes to have emerged from the midnight darkness in which all other men ~~were~~ were involved, and, soon after, he began to preach his new faith. When I state facts, I prove them. In a brief history he gives of himself, he says, "I spent most of my time with him [his brother,] until the fall before I was twenty-one, when I began to speak in public, believing and preaching universal salvation, on Calvinistic principles of atonement and imputed righteousness." He was yet quite in the dark; but he soon emerged from it. For he says, "I had preached but a short time before my mind was entirely freed from all the perplexities of the doctrine of the Trinity, and the common notion of atonement. But in making these advances, as I am disposed to call them, I had the assistance of no author or writer," *Ballou's Nine Sermons*, pp. 9, 10. This evidence, I presume, will be sufficient. But the most important fact is, that, if we are to believe Universalists, there was not a man in the world, during eighteen hundred years, who could understand even the most prominent and important doctrines of that plain book, the Bible!!!

The gentleman claims Sir Isaac Newton and other eminent men as Universalists. We desire some little evi-

dence on this subject. The truth is, Sir Isaac Newton had no affinity whatever for Universalism, especially in its modern form. Why, I was not a little astonished recently, to find Dr. Philip Doddridge claimed, by one of the gentleman's authors, as a Universalist! At this rate, we shall all be claimed as Universalists in a short time.

I am pleased to see Mr. Pingree inclined to go into the history of Universalism. In this work I will assist him, by giving a brief account of the Gnostics—the first Universalists. I quote from *Ancient History of Universalism*, by Hosea Ballou, 2d.—a standard Universalist writer. He says, “From the long-venerated, but chimerical philosophy of the Persians, they retained the notion, that the *material* world was formed, not by the Self-Existent, but by the inferior gods, called *Æons*, whose being was derived through a long and intricate succession, as most of them thought, originally from him. This led them to regard the God of the Jews, *the Jehovah of the Old Testament*, as but a secondary being, the principal Maker of this world; and they also concluded that he had apostatized, more or less, from the divine allegiance, inasmuch as he had arrogated to himself the honors of worship, and as Christ had been sent to annul his ancient covenant, and to overthrow his institutions,” (p. 31.) Such were the ancient Universalists—a set of the boldest blasphemers that ever lived!!! On page 33, the author speaks of those Gnostics called Basilidians, Carpocratians and Valentinians, “who were supposed to have held an eventual restoration, or rather, transmigration, of all human souls to a heaven of purity and bliss. But this tenet they appear to have involved in other notions, wild and chimerical enough *to warrant the suspicion of lunacy*, were it not for the antiquity, prevalence, and reputation of that whimsical philosophy from which they were derived.” On page 37, he gives an account of a sect of Gnostics “*still more whimsical* than either of the preceding, called Valentinians.”

Such were the primitive Universalists! I have not time to go further into the history of them. I must not

omit to notice the first book in the world, from any one who can be called Christian, that teaches Universalism, even on the Restoration principles, viz: *The Sybilline Oracles*. "It will be difficult," says Hosea Ballou, 2d. "to give the reader a just notion of the first work, "*The Sybilline Oracles*. They were FORGED by some Christian or Christians, generally supposed to be orthodox, for the purpose of convincing the heathens of the truth of Christianity." Concerning these *forged* Oracles, Mr. Ballou says—"They contain the earliest explicit declaration extant of restoration from the torments of hell;" (pp. 43, 44.) Universalism is welcome to the credit of this production!

But the learned Origen, in the third century, is claimed as a Universalist. Let us hear from Mr. Ballou, concerning his method of interpreting the Scripture—(pp. 89, 90.) "We have already seen that the allegorical method [of interpreting Scripture] had long been in vogue. Strange as it may seem, Origen pursued this further than even his predecessors, and reduced it to a sort of system. unequalled in absurdity, except by that of the famous Baron Swedenborg. To the sacred writings in general, he attributed three distinct senses: 1. The *literal*, which in no case is of great importance, and sometimes entirely useless; 2. The *moral*, superior in value to the former, etc.; 3. The *mystical* or *spiritual* sense, the most excellent of all." This learned Universalist believed in the pre-existence and transmigration of souls, and an indefinite period of *purgatorial* sufferings in hell, and by the aid of all his *senses* of Scripture, together with his absurd philosophy, he brought all finally to heaven! The gentleman is welcome to all the credit he can gain to his faith from such sources!

The doctrines of the divinity of Christ, of the Holy Spirit, etc., the gentleman says, have nothing to do with the present discussion; and he charges me with introducing irrelevant matter. He, of course, never wanders from the subject! yet he thinks proper to spend a considerable part of his time in discoursing concerning the doc-

wines of infant damnation, election, reprobation, etc., as he says they are taught in the Presbyterian Confession of Faith. His argument, we may suppose, is this: the Confession of Faith teaches that some infants are lost; therefore the Scriptures teach the ultimate holiness and salvation of all men! Suppose I had wandered from the point, why should he condemn in me, what he allows in himself?

But, says he, why go to Dr. Priestly? Because the gentleman claims him as an eminent Universalist.

Mr. Pingree asks, whether I dare to depart from the Confession of Faith, any more than the Roman clergy from their church? Yes, I would depart from it, should I be convinced that it is contrary to the word of God; and I should not be burned for it either! But he says, I have excommunicated others for departing from it. We excommunicate no man, unless he be guilty of unchristian conduct, or deny some *fundamental doctrine* of the Gospel. He tells us, that if all men are sinners, and if God save some and not others, He is chargeable with being *partial*. Well, it is an indisputable fact, that in the bestowment of his favors upon men, God has made, and does make a difference. Did he not grant to the Jews privileges which no other nation enjoyed? Do we not see around us innumerable evidences of this? If the gentleman chooses to charge God with partiality, he must do so. *Will he please inform us to what extent God may make a difference in the distribution of his blessings, before he becomes chargeable with partiality?* Amongst his sweeping charges against the Confession of Faith, he says, it teaches that God made some men to be saved, and others to be damned. It teaches no such thing. It does teach, that God determined to punish some "*for their sin,*" which he foresaw they would commit. Was there any injustice in this? As a further evidence of his intimate knowledge of our doctrines, he quotes the chapter which speaks of "*the visible church,*" as consisting "*of all those throughout the world that profess the true religion, together with their children,*" and

Bible, *faith* is declared necessary to salvation. "He that believeth, and is baptized," said our Saviour, "shall be saved: he that believeth not shall be damned." Yet, in direct contradiction of our Lord, Mr. Pingree asserts, that the resurrection will save all men, whether they believe or not! The first verse in the chapter under consideration, flatly contradicts Universalism, "Being justified *by faith*, we have peace with God through our Lord Jesus Christ, by whom we have access *by faith* into this grace wherein we stand and rejoice in the hope of the glory of God." By faith, the Apostle says, men are justified, and rejoice in the hope of the glory of God. But Mr. Pingree says, all are justified, all made righteous, and may hope for the glory of God, whether they have faith or not! Everywhere the Scriptures make faith essential to salvation; and this fact alone proves Universalism untrue. [*Time expired.*]

[MR. PINGREE'S SEVENTH SPEECH.]

Respected Auditors: I must be permitted to say, once for all, that, in the *ability*, and I am thankful to say, in the *disposition*, to excite your *mirth* and *laughter*, in a discussion affecting the question of the final and immortal destiny of the human soul, I yield the palm to Mr. Rice. I now, in form, acknowledge his superiority, in this respect.

I am obliged to Mr. Rice for reading, to some extent, from some Universalist works. On one or two points, Father Ballou may be mistaken; (I call him *Father* Ballou, for he is now a very aged man, and a father in our Israel;) and of course I do not feel bound to defend *everything* he has said or written. I thank Mr. Rice for presenting his writings to the audience; and I presume that the extracts he read did not strike you, after all, as improper. But they were not applicable to the question here. They were introduced to *change the issue* between us. Mr. Rice seems to be fond of that. Did Jesus Christ come to save from *exposedness* to future woe? or from present suffering? That's the point. I affirm the

latter; and this is quite different from exposure to suffering hereafter. Mr. Rice says *ALL* were exposed to eternal death; but God determined to save *some* from it. Aye; but he *made others* to live without the knowledge *necessary* to salvation. Were the elect exposed to eternal misery in spite of the WILL of God?! If he made the wicked with a perfect knowledge that they would be lost, then did he not *make* them *to be* lost? True, the gentleman says they are damned *for their sins*; but God bounds, orders, and governs sins. Did he create men, absolutely knowing they *would* be damned, and yet not make them *to be* damned? *Can* they *help* being damned? Will Mr. Rice tell us how that is?

He says that the meaning of 1 Cor. xv. is, as those who are *in* Adam die, so those that are *in* Christ are made alive. But does not Paul say, "As we have borne the image of *the earthy*, so shall we bear the image of *the heavenly*?" referring evidently to the final CHANGE from the present evil, to the future blessed condition. But, says Mr. Rice, the wicked are not *in* Christ. He *admits* that the time *was*, when all were sinners; and hence that *none* were "in Christ," in the sense he speaks of; but Paul speaks of a time, as I have proved from Eph. i. 9, 10, where "all things" shall be in Christ, and God "all in all." Mr. Rice inquires whether "all things," means "*all men*." I suppose it does here; not always; but certainly in this passage. I will show another passage where the phrase, "all things," is used for all men; and this will bring me to my next argument from Scripture. I refer to Colossians i. 19, 20: "For it pleased the Father that in him [Christ] should all fullness dwell: and having made peace through the blood of his cross, by him to RECONCILE *all things* unto himself." What are the "*things*" to be reconciled? *Men* that were *unreconciled*, of course; as men are in that condition in this world. It is the purpose of God to *reconcile* them to himself, by Jesus Christ. I should like to know *what* "things" are to be "gathered together into Christ," and reconciled to God, *unless* they be human beings! But I read on: "By

him, I say, whether they be things in earth, or things in heaven. And you that were sometime *alienated* and *enemies* in your mind by *wicked works*, [this shows the *species* of "things" that are to be reconciled, and that some *were then already* reconciled;] yet now *hath* he reconciled, in the body of his flesh through death, to present you holy, and unblamable, and unreprouable, in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel," etc. Here is the PURPOSE of God to reconcile all things in Jesus Christ; and this will settle the meaning of "all things," in Eph. i. 9, 10, and 1 Cor. xv. So it is elsewhere said, equivalent to this, that, "God was in Christ, *reconciling* THE WORLD unto himself." Here the phrase, "*the world*," shows the meaning of "all things," in that connection. There is not one that shall not be holy and saved; and so God will "be *all in all*." I affirm that this purpose of God will be fully accomplished in connection with the resurrection of all men to a holy, happy and immortal state.

Mr. Rice again speaks of the *body* ALONE being raised. But Paul's inquiry was, "How are THE DEAD raised up, and *with* what body do they come?" not speaking of the body *only*. He then proceeds to show their *general condition* at the resurrection, and *not* merely to show that this physical body will be raised. He does not teach that, at all; but that we shall be *changed*, from a mortal to an immortal state, by the power of God. But what has this to do with coming out of *the tombs*, spoken of in John v. 27, 28? Paul does not say tombs, or "graves." The expression does not correspond with the 5th of John. John does not speak of *Hades*, the word used in 1 Cor. xv. A passage in 2 Cor. v. 1, will show that this same body that we put off, at death, will *not* be raised. We are *to have* a *spiritual* body. This is an *animal* body. Paul says, "For we know that if our *earthly house of the tabernacle were* DISSOLVED, we have a *building of God*, a house not made with hands, eternal *in the heavens*." It is not this body, made of dust, which is to

be given to the spirit in the future life. Paul said, "God giveth a body."

If Mr. Rice says it is *this* body, is it the body we had seven years ago, or the one we die with?—for they are not the same. *Infant* bodies differ materially from those of adults;—will they have large bodies, or small, in the resurrection? Some are malformed, maimed, distorted, and misshapen; are they to rise so, in the immortal state?! These bodies are of the *dust*, and "return to dust." Corruption and worms devour them. The materials of which they are composed, return to their original elements, which are again incorporated into *other* bodies of *other* men, and even of vegetables and beasts. The same matter of which one body is made, may pass into, and constitute, in their turn, the bodies of men for a hundred generations!! What *portion* of matter, then, at the resurrection, shall each man claim as *his own*, if this animal body is to pass into the future world?

My friend says, it is *nonsensical* to talk about the resurrection of the Presbyterians, of the Old and New School. My friends, it is easy to call a thing absurd and nonsensical. Mr. Rice calls this absurd, because he *cannot meet it!!* My illustration was very good, to show how the language in Acts was used; Paul said he "hoped for the resurrection of the dead, both of the *just* and *unjust*." Oh! but says Mr. Rice, that shows that the unjust are to *remain* unjust, *after* the resurrection. Well, then, if Mr. Rice expresses a wish for the resurrection both of blacks and whites, he means that they are to *remain*, by the force of that expression, *black* and *white*, after the resurrection!!

As to the age of Father Ballou. He may have known that in 1818, Mr. Ballou was more than 21. But be that as it may, he caused the impression that he was not,—hence his display of *wit*,—and that in 1818, Mr. Ballou, a "*young man*" not 21, first promulgated the doctrine, etc. He put the two events together, and the logical inference was that he was then not 21; whereas he is now 75.

He quotes Balfour 2d, (for Ballou 2d.) I am glad he read that passage. I should have read it myself, to show that the sentiment of final UNIVERSAL SALVATION was not *wholly lost* in the early ages of the Church. And now does not Mr. Rice know that the early *Orthodox*, so called, were many of them as absurd in their exposition of the Bible, and in other notions, as the Gnostics? The heresies and errors of early Orthodox writers were as numerous and glaring as those of the Universalists. Mr. Rice will not deny that. Then why bring up the Gnostics alone as affording examples of error.

Mr. Rice says he *does* dare depart from his Confession of Faith, without the fear of being *burned* for it either. Aye, but the time was, and that not long since, when he would *not* have so ventured, for fear of suffering. My friend has probably some knowledge of New England. The time was when Calvinists had the power there; and then men were *whipped* and *hung* for preaching doctrines contrary to the Confession of Faith.

A word now in relation to the *partiality* of God. What does Paul say, in Romans xi., in relation to the Jews? "For if the *casting away of them* be the *reconciling of THE WORLD*, what shall the *receiving of them* be, but LIFE FROM THE DEAD?" *For a time*, they were cast away; but for their *own benefit*, as well as for others. So Paul says, in the conclusion of his whole argument, "For *of* God, and *through* Him, and *to* Him, are ALL THINGS, to whom be glory forever, Amen!" Again, all that come *from* God, return *to* HIM in the grand and final consummation. I admit there are differences of condition *here*, but God is equally the Father of ALL. This is the Bible doctrine;—a very different one from that which says that God determines to damn a portion of mankind for the benefit of the rest! President Edwards teaches that *the saints will rejoice over the misery of the damned!* Boston, in his Four-fold State, says that "the godly husband will say AMEN to the damnation of her who lay in his bosom! and the godly wife shall applaud the justice of the judge in the condemnation of her ungodly husband!! The godly

parents shall say HALLELUJAH ! at the passing of the sentence against their ungodly child ! and the godly child shall, from his heart, *approve the* DAMNATION of his wicked parents, the father who begot him, and the mother who bore him" !!! Thus it is distinctly taught that the sight of the lost, and their sufferings in eternal woe, will *increase* the PLEASURE and *heighten* the JOY of the saved ! This is Calvinism ; and this is the doctrine we are to have in opposition to the glorious and sublime sentiment of universal holiness and happiness ! It is well for you to think of this.

Mr. Rice says he admits that *all branches* of the church profess "the true religion." Why, then, did they cast out Dr. Beecher and Mr. Barnes, and a multitude of churches, if they all professed the TRUE RELIGION ? It is strange that they and their children should be turned out, if they professed "the true religion" !! Out of Presbyterianism—out of the true church—"out of which there is no salvation" ! We must have a little more light on that subject.

We come now to Romans v. I had read the passage, but had not presented any entire argument upon it. I now resume it. Mr. Rice thinks it teaches the *opposite* of our doctrine. That appears to me very strange ; does it not to you ? Why, says Mr. Rice, all men are condemned *for the sin of Adam*. Let us read and see : "And so death passed upon all men ;" for Adam's sin ? *No* ; "for that *all have sinned*," says Paul. That's the reason they suffer ; because they sin. But, says Mr. Rice, "as in Adam all die," means that all die who are involved in Adam's sin ; so in the second Adam all are made alive, who become *connected with him*. But the time *was*, when *some* were thus connected with him, therefore his own explanation cuts off his objection to the passage. He should now give up *the explanation*, or withdraw his *objection*.

But he says, *faith* is ESSENTIAL to salvation ; and quotes "He that *believeth* shall be saved ; and he that believeth not shall be damned." Can *idiots* believe ? No. Can *infants* believe ? No. Can *Pagans* ? No ! Yet, says

he, believers, *infants*, and idiots will be saved; and even some Pagans;—though his Confession of Faith says NOT. *How* are they saved, if *faith* is necessary and essential to salvation? The Pagans must be doomed, according to the *purpose* of God from the beginning, who put them where they COULD NOT believe, and therefore COULD NOT be saved!!

We come again to the passage in the 4th of Romans, with further remarks by Mr. Rice. Adam sinned, says Mr. Rice. Well, he sinned and suffered *on earth*. All sin, and all are condemned; but not merely to natural death; though natural death possibly may be the direct result of sin. But here is the condition of all men;—all have sinned; all die. The purpose of God is to make all holy, happy and immortal, that Himself may “be all in all.” You see the force of the antithesis, in verses 18 and 19: it is to show that *all who sin*, are finally to be “*made righteous*,” all that are *condemned*, made *just*, and *purified*; all that were *lost*, are to be *happy*. Mr. Rice cannot show the contrary; that there are not as many to be blessed, as had been condemned or damned—whether more or less. Suppose we admit that Paul referred to only *a part* of the human race; yet AS MANY as he *does* refer to, as condemned sinners, he declares are to be righteous and saved. Thus is confirmed and established, the doctrine of the final holiness and salvation of all men, especially of all sinners, in connection with 1 Corinthians, xv., and other passages.

I have now presented several distinct arguments from Scripture. 1. The argument from *the resurrection*, in the 15th of Corinthians; 2. The argument from the 5th of Romans; 3. The *ingathering* of all things in Christ, in Ephes. i. 9, 10; 4. The *reconciling* of all things into God in Christ Jesus—Col. i. 19, 20; and now, as my fifth argument,—though in this speech, I see that I shall not have time to fully explain and enforce it, I shall introduce the testimony of Paul in the 8th chapter of Romans, beginning at the 18th verse: “For I reckon that the sufferings of this present time are not worthy

to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was *made subject to vanity*, not *willingly*, but by reason of HIM who hath supported the same in hope." This was according to the will of God: all were made subject to vanity. The inquiry arises, with thrilling interest: Are we thus *forever* to REMAIN subject to vanity, and the sufferings it brings on us? The Apostle answers in the next verse: "Because the creature itself shall also be DELIVERED" [that is the word; equivalent to "salvation" in the proposition. Delivered *from what?* EXPOSEDNESS to sin and misery in the eternal world? No; but] "from the *bondage of corruption*" [our *present condition*,] "unto the glorious liberty of the children of God." That is what I affirm—the universal *deliverance*, or *salvation* of men—their introduction into "the glorious liberty of the sons of God."

Now to this passage I invite the attention of Mr. Rice. Let him apply his mind to testimony like this, rather than *read disquisitions* about mind and body, and the soul being material, and those other matters not related to this controversy. He thinks me deluded, and fatally in error. Let him come up to the work, *in earnest*; and take these important texts out of my hands, *if he can*, and strive to convince me of my error.

If he does not do this, he is not doing justice to the subject, nor to me as a fellow-man; for I rely greatly on these testimonies of the Apostle—resting much of my hope and blessedness on the teaching of these very passages; and if I err, according to Mr. Rice's views, I am likely to go to endless perdition. Let him, then, heartily to work! [*Time expired.*]

[MR. RICE'S SEVENTH REPLY.]

The exhortation with which my friend closed his speech, was uncalled for; especially as many thought that his arguments were left in a sad predicament last evening. He is greatly annoyed because the audience

occasionally laugh at his expense. The frogs in the fable said to those who pelted them, "It may be fun to you, but it is death to us." So the gentleman seems to feel.

It is wholly unnecessary again to correct the gentleman's gross caricature of our doctrine concerning God's *bounding the sins of men*. He evinces an astonishing ignorance of the Confession on which he is so much disposed to comment, and of the doctrines of the Presbyterian church. If I were to preach the doctrines he charges my church with holding, I would be deposed from the ministry. No Presbyterian ever held or taught such doctrines. He has told you that we believe some of the human race are damned for the benefit of others. No decent Presbyterian ever so taught. Let the gentleman produce his authors, and prove his charges, if he can. He tells you, the time was when Presbyterians persecuted in New England. This is not true. Presbyterians never had the power to persecute in New England. The Congregationalists, who were far the most numerous there, are as distinct from Presbyterians as any other denomination. Again—he inquires why Doctor Beecher and Mr. Barnes, with their families, are excluded from our church? They were not excluded. They, together with the New School Presbyterians, voluntarily withdrew from our church, and no sentence of excommunication was ever passed upon them. It is to be hoped the gentleman will take some pains to gain correct information, before he again attempts to state facts; otherwise he must stand chargeable with the violation of that law which says, "Thou shalt not bear false witness against thy neighbor." A proper regard for truth requires this much at his hands. I hope I shall not again be under the painful necessity of exposing conduct so unbecoming, during this discussion.

In reply to his remarks on 1 Cor. xv. it is sufficient to repeat, that the connection, as I have proved, confines the discourse of Paul to the resurrection of the just; only they shall partake of the resurrection there spoken of,

who are "Christ's at his coming," or who, as in the same chapter the Apostle says, "have fallen asleep in Christ." Now I earnestly call upon the gentleman to point to one passage in the Bible, in which it is said that they who die in their sins will be Christ's at his coming; or in which the wicked are said to fall asleep in Christ. If he will find me one such passage, I will immediately give up the discussion. I ask for only *one passage* which teaches, that at the resurrection any will be Christ's, who were not in Christ when they died.

The phrase "all things," in Eph. i. 10, he tells us, means all men. But, when used in its most extended sense, it goes much further than *men*. Mr. Pingree himself understands it in a sense much more limited than its ordinary meaning. Possibly, then, it may be even more limited than he is disposed to allow. In the immediate connection, the Apostle sufficiently explains his meaning—that the blessings of the Gospel were not to be confined to the Jews, as many supposed, but "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." (Chap. ii. 6.) And thus all the saints who died before the Saviour's incarnation, together with all who shall be converted under the New Dispensation, will constitute *one family* in Christ.

In the Epistle to Colossians, i. 20, a similar expression occurs—"to reconcile *all things* to himself." But here the context forbids us to understand the reconciliation of those who die in their sins. For the Apostle proceeds to say, "And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblamable, and unreprouvable in his sight; *if ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel*, which you have heard, and which was preached to every creature under heaven," etc. Now observe, those whom the Apostle addresses, were to be presented holy, unblamable, and unreprouvable in the sight of God,

on one important condition, viz. *if they continued* in the faith, *if they were not moved* away from the hope of the Gospel; but Mr. Pingree says, all men are to be thus presented, whether they have faith, and persevere in obeying the Gospel, or not. So he comes in direct collision with Paul!

It may be well here to remark, that Paul says, the Gospel was preached "to EVERY CREATURE UNDER HEAVEN;" and yet no one supposes, that every human being had in fact heard the Gospel. But it was offered indiscriminately to all classes of men.

But let us read a little farther, beginning with the 27th verse: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." Paul, in his preaching, *warned* all men, and taught them, that there was danger—that they must continue in the faith and in holy living; and this he did, *that he might present them perfect in Christ Jesus*. And yet Mr. Pingree asserts, that all will be presented perfect in Christ, whether they regard these warnings, and continue in the faith, or not!!!

The gentleman turned our attention to 2 Cor. v. 19: "God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them." True, he is *now* in Christ reconciling men to him; and therefore the Apostles, to whom he intrusted the ministry of reconciliation, said, "Now then we are ambassadors for Christ; as though God did beseech you by us, *we pray you in Christ's stead, be ye reconciled to God*." But, I ask did he say, or do the Scriptures anywhere say, that God will reconcile, *after death*, any who die in impenitence? I know of no passage of Scripture which teaches any such thing.

Mr. Pingree has repeatedly asserted, that in 1 Cor. xv.,

something more is meant, than the resurrection of the body. I have asked in vain, what more? But he has now come out and positively denied, that the body is ever to be raised! And he informs us, that a new body is to be made for each human being. Would this be a *resurrection*, or a *new creation*? The word *resurrection* has been generally understood to mean the rising up of that which was dead; but as the gentleman has in his Creed *salvation from nothing*, so he has a *resurrection* in which *nothing is raised up!*

In addition to the evidence already furnished of the falsity of this doctrine, I invite the attention of the audience to Philippians iii. 21: "Who [Christ] shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Does this language favor the gentleman's idea, that new bodies are to be created? Or does it not plainly teach, that the *old body*—"our vile body"—will be changed and wonderfully refined? Perhaps my friend did not think of this passage.

But he raises a philosophical difficulty, and desires to know how the body, having returned to dust, can be raised again. The same question was proposed to the Apostle Paul; and he gave an answer that appears somewhat rough: "Thou fool!"—intending to say, that it is extreme folly thus to question the power of God to raise the dead. *God can do it.* This answer may appear rough, but it is the answer given by Paul; and I can give none better. But in the immediate connection the Apostle says: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." Will the gentleman inform us, what is the antecedent of "it" in this passage? *What* is sown in corruption; and *what* is raised in incorruption? "It is sown a natural body; it is raised a spiritual body." *What* is sown a natural body? I need not press the argument farther. The gentleman denies the doctrine of the resurrection, and substitutes for it a *new creation!* Or if he believes in a resurrection at

all, it must be a resurrection of the *soul* that dies! Surely he ought to say nothing more about the resurrection. He does not believe the doctrine.

Mr. Pingree still labors to sustain Universalism by Rom. v. In this chapter, as I have already shown, we have a comparison, or rather a contrast, between the fall of the human race in Adam, and the redemption of many in Christ. The Apostle says, as the first Adam by one sin brought his posterity into sin and condemnation, so the second Adam introduces his children into a state of holiness and justification. But, says Mr. Pingree, the time was, when none were in Christ. True, and they who die without becoming interested in Christ, can never be made righteous by his obedience. Can he find a solitary passage of Scripture, which intimates, that those who die in impenitence and unbelief, will at the resurrection be made righteous by the obedience of Christ, and admitted to heaven? He cannot.

But I have said, and the gentleman does not deny it, that the Universalists do not believe the declarations of Paul in this chapter. The Apostle says, *death* entered into the world *by sin*; (verse 12.) Universalists deny that sin is the cause of death. They assert, that man was created a *mortal* being. The Apostle says: "By the offence of one judgment came upon all men to condemnation." Universalists deny, that all or any are brought into condemnation by Adam's sin. The Apostle says: "By the disobedience of one [Adam] many were made sinners." Universalists deny that any were made sinners by Adam's disobedience. The Apostle says: "By the obedience of one [Christ] shall many be made righteous." Universalists deny, that any are made righteous by the obedience of Christ. They contend, as you have heard from Mr. Pingree, that men are to be made righteous, not by the obedience of Christ, but by the *resurrection*!

Moreover, the Apostle, throughout this epistle, and in the very chapter before us, makes *faith* essential to salvation. But the gentleman asks, if faith be necessary to salvation, what is to become of *infants and idiots*? I

answer: the Gospel was not designed to be preached to infants and idiots, but to those who can understand and obey it; and such are required to believe the Gospel, if they desire to be saved. The Universalists may, if they choose, quarrel with Christ, who said, "He that believeth and is baptized, shall be saved; *he that believeth not, shall be damned.*" Such is the language he uttered in giving the commission to his Apostles to preach the Gospel.

The gentleman treats us to another argument, founded on Romans viii. 20, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope," &c. The word *creature*, in this passage, he understands to mean *all men*; and upon this assumption his argument is based. Let him prove, if he can, that creature means all the human race. Until he can do this, his argument is worthless. And he certainly knows, that the Greek word (*ktisis*) often means, not men, but the *creation* of God—the world. It is also important to his argument, that he explain what he understands by the creature being made "subject to *vanity*." What does the word *vanity* here mean? Universalists, I am aware, understand by it, that God made man originally an imperfect being, subject to suffering and death, as well as inclined to sin. This exposition is proved false by the fact, that the Scriptures expressly declare, that "God made man *upright*—in his own image"—and that suffering and death are the consequences of sin.

My *fourth* argument against Universalism, already presented, was, that it teaches the materiality and mortality of the soul. The gentleman does not deny, that his standard authors do hold and teach this absurd doctrine. Indeed, he himself believes it, or his doctrines are palpably contradictory. In his first speech, it will be remembered, he stated, that *in the resurrection* a change is effected, which introduces all into a state of holiness and salvation. I inquired, what becomes of the souls of men between death and the resurrection. You saw how reluctantly he adverted to this inquiry; and when, at length,

he did so, he handled it as tenderly as an infant. He could not be induced to give any satisfaction about it. He quoted the Scripture, "the dust returns to dust, as it was, and the spirit to God who gave it." I then asked him, whether, according to his faith, the spirit, immediately after death, goes to God *in its sins*. He will not say, it does. Then does it continue sinful and miserable until the resurrection? He does not so believe; for he denies all future punishment. Well, is it made holy and happy immediately after death? No; for he says, it is not made holy and happy until the resurrection. Then the soul, as well as the body, must *die*! There are but three possible suppositions, one of which must be true, viz: 1. The soul, immediately after death, is made holy and happy; or, 2. It continues unholy and miserable; or, 3. It dies with the body. Mr. Pingree denies, that it becomes immediately holy and happy—this change being effected, he says, in the resurrection, not before. He denies, that it continues unholy and miserable; for he admits no future punishment. He is, therefore, compelled to admit that the soul dies with the body. There is no way of escape.

I have stated and proved several important facts, demonstrating the absurdity and falsity of the Universalist doctrine, that the soul is material and mortal, viz: 1. That mind and matter are substances wholly distinct and opposite in their natures. 2. That sin and holiness are predicable only of the affections of the mind, not of matter. 3. That, consequently, the separation of the soul or mind from the body, will not change its moral character. 4. That all men are sinful in heart, and sinners in practice. 5. That the souls of men do go, immediately after death, into a state of happiness or of misery. From these plain facts and principles I derived two important conclusions, viz: 1. That they who die in sin, will go into eternity *sinful*, and will, therefore, be miserable. 2. That the resurrection, being a change of the body by the physical power of God, will not change the moral character of the soul; and therefore they who die in sin, will be

sinful, and consequently miserable *after the resurrection*.

To this argument, though it completely demolishes his doctrine, that all are made holy in the resurrection, the gentleman has not even attempted to reply ! In this he is wise ; for it is impossible to evade the force of it. But let me add strength to the argument, by the following plain, unequivocal declarations of our Saviour : "Then said Jesus again unto them, [i. e. the Jews] I go my way, and ye shall seek me, and shall die in your sins : whither I go ye cannot come." Again : "I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am he, ye shall die in your sins," John viii. 21, 24. To the dying thief, who became penitent on the cross, Jesus said—"To-day shalt thou be with me in Paradise." But to the impenitent and unbelieving Jews he said, "*Ye shall die in your sins ; WHITHER I GO YE CANNOT COME.*" And again : "*If ye believe not that I am he, ye shall die in your sins.*" Now, if the doctrine of Universalists be true—these Jews would go to Christ just as soon as others ; but, if they ever go to dwell with him ; can this his solemn declaration be true ? It cannot. Here, then, we have the Saviour teaching, in language the most unequivocal, not only *future punishment*, but *eternal punishment*.

V. My *fifth* argument against Universalism, is—that *it makes God the author or cause of, all the sin in the world*.

1. Universalists maintain, that sin proceeds from *physical causes* inherent in the human constitution, as it came from the hands of God ! This doctrine is taught by Hosea Ballou in his Treatise on the Atonement, pages 31, 32, 34, 35. It is also affirmed by Abner Kneeland in his Lectures on Universal Benevolence, pages 46, 47, 49. 'The *serpent* that tempted Eve, they tell us, was *her own lust* ! This revolting doctrine is defended by Hosea Ballou in his Lectures, page 74 ; by Balfour in his 2d Inquiry, page 27. Rogers, in his Pro and Con of Universalism, page 255, affirms, that "sin proceeds wholly, and altogether, *from our animal nature* !"

2. Universalists, having embraced this grossly erroneous doctrine, are forced to deny *the free agency of man*, and to maintain that all his actions are *necessary*. This doctrine is defended by Mr. Ballou, in his Treatise on the Atonement, pages 38, 39, 64. "Man," he says, "is dependent in all his volitions, and *moves by necessity*."

3. If it be true, that sin proceeds from physical causes inherent in the human constitution, as it came from the hand of God; and if, consequently, it be true, that man is not a moral agent, but acts by necessity in all his volitions; it follows inevitably, that he is not an accountable being. Most certainly man cannot be held responsible for feelings and actions which necessarily proceed from his physical organization. Consequently God must be the cause or author of all the sin in the world! And Hosea Ballou hesitates not openly to avow this blasphemous doctrine. In his Treatise on the Atonement, pages 36, 41, he boldly teaches it—affirming, that "if it should be granted, that sin will finally terminate for good, in the moral system, *it will then be necessary to admit THAT GOD IS ITS FIRST CAUSE, or we cannot say that God is the author of all good!!!*"

Thus these leading Universalists boldly teach, that God is the author of all sin—that it proceeds necessarily from the human constitution as he created it. And as sin, according to them, proceeds wholly from physical causes—from man's physical organization; so in the resurrection, his constitution will be reorganized, and thus he will become holy! See Ballou's Lectures, page 369.

In direct contradiction of this doctrine, which makes sin arise necessarily from the human constitution, which denies man's free agency and accountability, and makes God the author of all sin; the Bible declares, that God made man in *his own image*; Gen. i. 26, 27. In 2 Corinthians, iii. 18, we learn what that image is; "But we all with open face, beholding as in a glass the glory of the Lord, are changed into *the same image, from glory to glory*, even as by the Spirit of the Lord." So in the epistle to the Colossians, this image is declared to refer to our *moral nature*, chap. iii. 10. The inspired Solomon

declares, that "God made man *upright*; but he hath sought out many inventions;" Eccl. vii. 29. The Scriptures further teach, that man was a free moral agent, capable of standing in his obedience, or of falling into sin; and indeed, that all men are free agents, and of this truth the *consciousness* of each individual affords abundant evidence. They also teach, that sin is the cause of *natural evil*; and although Paul the Apostle teaches in the clearest manner, that death entered into the world by *sin*, Hosea Ballou denies it, and asserts that "men die a natural death, because they are naturally mortal; but they are not mortal because of sin, for man was mortal before he sinned." *Treatise on Atonement*, page 59.

In Universalism, as thus far developed, we find the following absurdities and impieties: that the soul of man, like his body, is material and mortal; that sin and holiness are produced by physical causes; that between death and the resurrection men are dead, soul and body, just as their horses; that the body will never be raised from the dead, but the soul that dies will be raised; that God is the cause of all sin, which is blasphemy.

Before closing this address, it may be well to place distinctly before the audience the arguments I have offered against Universalism. They are the following:

1. Its *novelty*. It was believed, in its present form, by no man but Hosea Ballou and *one other* mentioned by Mr. Pingree, during the first eighteen centuries of the Christian era!

2. If Universalism be true, there is no such thing as *salvation*. The only salvation effected by Jesus Christ, if we believe Hosea Ballou, is *in this world*. In the next world men, he says, will not need a Saviour, because they are not exposed to future punishment.

3. The Scriptures do most clearly teach, that there will be a resurrection, both of the just and of the unjust; of the just, to eternal life, and of the unjust, to condemnation. Believers, in ancient times, endured the severest persecutions, that they might obtain "a better resurrection." Paul pressed forward with great zeal and labor,

if by any means he might attain unto the resurrection of the dead ; which, if Universalism be true, he could not avoid attaining, even if he had done nothing to secure it.

4. According to Universalism, the soul is both material and mortal.

5. Universalism teaches, that God is the cause of all the sin in the world!—that sin is produced by physical causes : that man is not a free, but a necessary agent. These absurd and grossly unscriptural doctrines, as I have proved, are advanced and defended by the leading Universalist authors ! [*Time expired.*]

[MR. PINGREE'S EIGHTH SPEECH.]

My friend remarked, that a good many people thought I left my arguments in a bad state, last night. Well, that is very probable ; for, it is natural to suppose that he should hear this among those who believe with him, and whose sentiments he expressed ; and especially as he had the last speech. Is this, however, to be a part of this controversy hereafter ?—is reference to be made here, to opinions out of doors ? I do not know whether I shall engage in such a work, or not. I might remark, as an example of what might be done in this way, that I, likewise, heard, yesterday, that some Orthodox persons remarked that Mr. Rice was only looking around the subject ; but would come out strong by and by—a virtual admission that they thought he had not done much yet !

MR. RICE. Will you mention their names ?

MR. PINGREE. No, sir.

But I am desired, by the Moderator, not to pursue this mode of reply ; and I very willingly take leave of it.

We have had the fable of the frogs applied to me ; and the gentleman *makes merry* at the idea, that, though it is *fun* to him, it is *death* to me. What a spectacle is here !—a man, preaching the doctrine of *endless damnation*, and discussing the final doom of the human soul, *making FUN!!!*

My friend says, there is no decent Presbyterian writer who has ever said, that some are damned for the benefit

of others. I referred to men, high in the Calvinistic church; and thus, I defined their theology, at the time; as Edwards, Boston, and Williams, who published a volume of sermons, in Conn., A. D. 1810. All these affirm that the happiness of the saved is *increased* by contemplating the eternal sufferings of the damned!

Mr. Rice says that in New England, all the persecutions were by Congregationalists, who are no more like the Presbyterians than other denominations. They are so near alike, however, that Congregationalists who have come to the West, become members of Presbyterian churches, and those ministers are invited to preach in Presbyterian pulpits, as readily as Presbyterians themselves; their doctrines are substantially the same, excepting the division into Old School, and New School. It is no matter whether called Congregationalists or Presbyterians, if they hold the principles, which led to the persecution of Baptists and Quakers. They all subscribed to the doctrines of the Westminster Catechism.

He says, they did not turn out Drs. Beecher and Barnes. What, then, meant the trial of Dr. Beecher for heresy? What meant the trial of Dr. Barnes for heresy? If they did not turn them out, they *tried to*. At all events, *they are out*. These trials show the *disposition* to excommunicate the New School men, for denying the doctrines of the Confession of Faith. Mr. Rice, I will now repeat, dare not interpret the Bible differently from that Confession.

I turn now again to 1 Cor. xv. Mr. Rice confines this resurrection to believers. If none are raised but *believers*, because the epistle was *addressed to* believers, we ought to go on in the limitation, and confine it to those *living at that time*. But if so, what have those now living, to do with that resurrection? Besides, if it relates to BELIEVERS only, what is to become of the *one-third part* of the human race?—the millions who die before they are old enough to believe? It will not do to limit a passage, speaking of *all the dead*, in this manner.

Mr. Rice says, that *reconciliation*, instead of including

"all things," must refer to the saints in heaven. But I answer, it can only refer to those who *need* reconciliation. Some had *then* been reconciled. "To present you holy, undefiled," etc., is the language of Paul. Does the passage relate to none but those who were *then* "**ALREADY reconciled**?" If so, neither Mr. Rice, nor you, nor any others, now living, have anything to do with it, or to expect from it. Is not this evident to you all?

He says, I affirm that Christ will present all to God, whether they have faith or not. That is not what I said. I proved that Christ would **RECONCILE** all things to himself, and *consequently* would present them to the Father, holy, unblamable, etc. That passage, speaking of those who were *already* reconciled, does not exclude those who were *to be* reconciled thereafter. My friend asks if those are reconciled after death. I have already spoken of the things connected with the **RESURRECTION**, and of the purpose of God to "**reconcile THE WORLD to himself.**" I have shown that all are to be **SUBDUED** to the Saviour, and that to "be in subjection to him," is to **LIVE**. All these passages brought together, establish the point, that those who sin, and even die sinners, are reconciled to God hereafter. Mr. Rice *admits* that **SAINTS** require and will experience a change *after death*. We only carry out this idea, and say, that **ALL** may be changed.

He asks if God creates *another body* in the resurrection. He has not noticed 2 Cor. v. 1, which speaks of *putting off* the *earthly tabernacle*, and receiving *another*—"the house not made with hands, eternal in the heavens." He quotes Phil. iii. 21, alluding to the change of "our vile body." That does not say *bodies*. The phrase might be rendered, "body of our humiliation;" and also the phrase, glorious body, "the body of his glory;"—representing a change from a *state* or *condition* of suffering, to one of *glory*, by the power or energy of God, "whereby he is able to *subdue* all things to himself." This passage, therefore, does not sustain the gentleman's doctrine;—the word not being *bodies*. He says the inquiry to Paul was, how God raises the *bodies* of men?

Not so. The inquiry was, "How are the dead raised up? and with *what body* do they come?" The Apostle's answer describes a change from mortality to immortality; and as to the body, that God will *give* such a body as pleases him. Mr. Rice says I *deny* the resurrection; and believe in no salvation. Does it appear so to you? From all I have said, and after a full expression of my views, I presume you understand such assertions to be a mere play upon terms. You know that I hold to the resurrection of all the dead, by the power of God in Christ, introducing them into a state of immortality, incorruption, purity, and glory; or, as the Saviour says, to be, "AS THE ANGELS OF GOD IN HEAVEN."

On the 8th of Romans, Mr. Rice requires me to prove that "the creature" includes the whole human race. I answer, the creature here spoken of is represented by Paul as "*made subject to vanity*," and waiting for the manifestation of the sons of God. This must refer to the human race—it *can* mean nothing else. He says it means THE CREATION. So I say. "THE CREATION," then, that "was made subject to vanity"—the whole human creation—"shall be DELIVERED from the *bondage of corruption* into the GLORIOUS LIBERTY of the children of God!!"

[Mr. RICE here explained, that he did not say the word signified creation, as there used; only *sometimes*.]

Mr. PINGREE. That is all I desire; "THE CREATION SHALL BE DELIVERED!" If that is not very much like Universalism, I do not know what is;—the deliverance of all who are now subject to vanity, whether more or less, and who are waiting for the manifestation of the sons of God, "from the bondage of corruption into the glorious liberty of the children of God!"

We have had still more passages produced as proof that some will suffer to all eternity, as John viii. 14. Let us look at it. Jesus said, "ye shall die in your sins; whither I go, ye cannot come." Mr. Rice says, to this there is no limitation; that "*cannot come*" extends to all eternity. The language *does not* necessarily mean

that. The Saviour sometimes said, "*ye will not come unto me, that ye might have life;*" yet *afterwards* they *did* come. So it may be that those who "cannot come" at a *certain time*, and under certain circumstances, may come at *another time*. I have quoted the words of Paul, "If the *casting away* of them [the Jews] be the reconciling of the world, what shall the *receiving* of them be, but life from the dead?" Again; it is said, "Blindness in part has happened unto Israel, until the fullness of the Gentiles be come in; and so ALL ISRAEL *shall be saved*." They were not cast out to all eternity.

In John xiii. 33, the Saviour said to *his own disciples*, "Little children, yet a little while I am with you. *Ye* shall seek me, and as *I said unto the Jews*, whither I go ye cannot come, *so now I say to you*." Mr. Rice would infer from this, that they *never* could come. But this would not be correct; for his reply to Peter, who asked for an explanation, was, "Thou shalt follow me *afterwards*." I quoted the 11th of Romans, to prove that THE JEWS, also, whom Christ thus addressed, would finally be *received again*.

But Christ said to them, "Ye shall die in your sins;" or rather, as some Orthodox writers say,—not believing it to relate to endless misery,—"*die for your sin*," in the singular number; that they should suffer punishment for their sin of unbelief. It does not mean that they should die in their sins, in the general sense;—that is, as sinners;—and not come to Christ *after they died*; but they were to DIE, *suffering for sin*. Mr. Rice's interpretation of the passage proves *too much*. Even Moses sinned, and the Lord told him to go up on the mount, and *die there*, for his transgression. He died *in* that sin; that is, *for it*. Was not Moses to be saved in the future world? Mr. Rice believes that even the most pious saints *die sinners*, and require a *change* immediately after death. So this passage, if it proves anything for Mr. Rice, *excludes from salvation even PRESBYTERIAN SAINTS!* all of whom *die sinners*, according to his Creed, as well as his own admissions. So much for that point. Perhaps I ought

not to have dwelt so much upon it; but I wish to examine a *few* of Mr. Rice's passages *fully*; for I imagine a *great mass* of texts will be quoted afterwards—too late to receive a full and fair exposition.

Mr. Rice says, Universalism makes God the author of sin. Certainly not, in a worse sense than his own Creed. See Confession of Faith, Chap. V. Sect. IV. "The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself *even to the first fall*; [this meets the charge that Universalists, more than Presbyterians, believe sin necessary;] and **ALL OTHER SINS of angels and men**, and that *not by a bare permission*; but such as hath joined with it a most wise and *powerful* BOUNDING and *otherwise* ORDERING of them, in a manifold dispensation to his own holy ends; yet so as the *sinfulness* thereof [this expresses our sentiment] proceedeth only from the creature, and not from God."

The illustration from the case of Joseph and his brethren, was the best for us that could be given; that sin was bounded and ordered so as to *benefit ALL*; and not only in relation to Joseph's brethren, who sinned; but we believe that **ALL** evil will be over-ruled *for the good of ALL*; until finally all suffering will be ended, and the universe of men cleansed from all sin and pollution.

Mr. Rice says, Universalists teach that all sin is in *the body*. We *do* believe that the prominent *influences* to sin are physical, and connected with the flesh; and we believe that the BIBLE teaches this. Paul says "There is *a war* in my members; the *flesh* lusting against *the spirit*, and the spirit against **THE FLESH**;" and so he prays for a *deliverance*, which he was to receive through the grace of God, in Jesus Christ. This is just what we believe; but this is *not* saying that *the body* sins. We sin from our "being subject to vanity;" and we believe that the *same creature*, OF HUMAN CREATION, thus in subjection, **SHALL BE DELIVERED** from this "*bondage of corruption* into the glorious liberty of the children of God."

Mr. Rice says, Mr. Ballou teaches that *sin* was meant

for good. Does not Mr. Rice say so? Why then find fault with father Ballou? He says the sins of Joseph's brethren were over-ruled for good; so we affirm. As to God having created man in his own image, there is no dispute between us. We also believe that man "was made upright; but he has sought out many inventions." He says, Mr. Ballou said that what tempted Eve was not the serpent, but her own lust. What does Mr. Rice believe on this subject? Does he really believe it was *literally* a serpent, a *real snake*, that tempted Eve? If he does not adopt this literal interpretation, he must himself believe that Eve was tempted by something *represented* by that word; or will he say that it was *the devil*? Moses does not say so. [*Time expired.*]

[MR. RICE'S EIGHTH REPLY.]

I trust, my friends, we all realize, that we are engaged in the investigation of a most grave and important subject—the eternal destiny of men. It is most certainly the interest of every individual to ascertain and embrace the truth; for we are to be sanctified through *truth*, not through *error*.

Still I am not opposed to exciting an occasional smile in a protracted debate like the present. Divers things may occur in connection with the great subject, at which it is not unlawful to smile. If the audience has been frequently amused at the ludicrous positions assumed by Mr. Pingree, they have not thereby laid themselves liable to the charge of treating with levity the important subject under discussion. In the commencement of the discussion he himself manifested a disposition to some pleasantry. I hope he will again call up his wit, and relieve us occasionally by a smile. I have several times had occasion to speak of *that young man*, who, in his amazing self-conceit, imagined that he alone of all the readers of the Bible, had got into the light; and many of the audience were amused at his ridiculous pretensions; and really, I consider them most ridiculous, though they relate to a very grave subject.

Of one thing I have been particularly careful: in stating important facts, or in presenting the views entertained by Universalists, in order to do them entire justice, I have cited the very words of their standard writers. Mr. Pingree, however, has felt at liberty to pursue a very different course. He has made some ten or a dozen statements concerning the views of Presbyterians, which are grossly incorrect; which every Presbyterian who heard him, knows to be false; which every individual who has carefully read our Creed, knows to be wholly incorrect. He has, indeed, read *scraps* from our Confession of Faith, and by putting the language to the torture, has brought forth hideous sights. He reminds me of a worthy preacher of olden time, who was greatly scandalized by one of the fashions of the good ladies, who contrived to place upon their heads a lofty *top-knot*. The old gentleman resolved to make a bold attack upon this wicked invention. He was not a little puzzled to find a *text*. He felt certain that there was, or at least ought to be, a text against it. Failing to find one precisely in point, he selected the passage, "Let him that is upon the housetop, not come down;" and by taking only the words that suited his purpose, he read the text, "*Top-knot, come down!*" Just so Mr. Pingree reads the Presbyterian Confession of Faith. With this anecdote, I pass without further notice, his caricatures of Calvinism.

I have been somewhat curious to know the gentleman's object in saying so much about *infant damnation*, &c. Suppose he could prove our Confession of Faith to be as erroneous and as detestable as he represents it; would he thereby prove his proposition—that the Scriptures teach the ultimate holiness and salvation of all men? Suppose the Confession wrong, does this prove Universalism right? Since it is certain, that these things contribute nothing whatever to the proof of his proposition, does he not bring them forward so constantly for the purpose of diverting attention from arguments he feels himself unable to answer, and to excite in the minds of the audience, prejudices which will prevent them from impartially

weighing the evidence I may present against Universalism?

I am here in consequence of a challenge from Mr Pingree, not to discuss *his particular notions*, but to examine *the claims of Universalism* to our confidence. He challenged me to a discussion of "the merits of Universalism and Partialism." I have nothing to do, therefore, with the particular views of Mr. Pingree. My business is with Universalism as I find it set forth by its standard authors. To avoid all misrepresentation I have stated the principles of Universalism in the words of those writers, and have contrasted them with the plain teaching of the Word of God. Is it not fair to take their creed from standard writers, and test their soundness by the Bible? All must say, Yes. If Calvinism were under discussion, I should be bound to defend its leading principles, as taught by our standard writers. Universalism is not a single point disconnected from all other doctrines, but a conclusion reached by laying down important premises, which lead to it. I have undertaken to prove the conclusion false, by showing the premises on which it is based, to be unsound. Is this not a fair mode of reasoning? If the premises are false, the conclusion cannot be true. I have, therefore, presented the leading principles of Universalism, as stated by Hosea Ballou and others, and disproved them by God's Word.

Yet Mr. Pingree insists, that the investigation of these leading doctrines of Universalism, has nothing to do with the present discussion! Whatever view he may be disposed to take of the subject, I cannot depart from the course of argument I have adopted, the perfect fairness of which must be obvious to all. And if it be so, what must be thought of his refusing to defend the great principles advanced by Ballou, Balfour, and other leading Universalist writers? whose works I had the pleasure of purchasing *at his own office!* authors recommended by himself!! Those authors, as I have proved, teach the doctrine that the soul is *material* and *mortal*. This doctrine Mr. Pingree refuses to defend; and he tells us, he is no materialist. I repeat,

I am not here for the purpose of discussing his individual opinions, but to investigate the great principles of Universalism. These principles he refuses to discuss, and desires to occupy our attention with his particular views!

Against Universalism, as set forth and advocated by these writers, I have advanced *four* arguments, viz:

1. From its *novelty*—its very modern origin. This argument is based on the admitted truth, that the Bible is a plain book, designed by its great Author, not for the instruction of the learned only or chiefly, but for the edification of *the people*—a book easily understood in its most important doctrines. Is it probable, is it possible, that during eighteen hundred years there were but *two men* who understood it?—that the whole Christian world understood it to teach doctrines, precisely the opposite of those it was chiefly and especially designed to teach?

2. My second argument is—that according to Universalism, there is no *salvation*. For the salvation of Universalism, we are told, does not relieve men from sin and suffering in this world, nor from sin and suffering to which they are exposed *hereafter*. *Salvation* is an important word in the Bible—meaning deliverance from evil, to which men are justly exposed here and hereafter. But since the salvation of Universalism delivers men from no evils to which they are justly exposed, in this world, or in eternity; the conclusion is clear and inevitable, that the salvation of Universalism, is not the salvation of the Bible—is in truth, no salvation; and consequently Universalism is false.

3. My third argument against Universalism, is—that the Scriptures teach most clearly the resurrection of the just to life eternal, and the resurrection of the unjust to condemnation;—that the “better resurrection” can be obtained only by perseverance in obedience to the commands of God; that Paul thought it necessary to make great and continued efforts to secure it; that only they who “fall asleep in Christ,” and who are “Christ’s at his coming,” can secure it; and that the wicked who die out of Christ, will rise “to shame and everlasting contempt.” *Conse-*

quently Universalism, which teaches, that in the resurrection all men will be made holy and happy, is false.

4. My fourth argument against Universalism, is—that it teaches the degrading doctrine, that the soul is *material* and *mortal*. The Bible, on the contrary, teaches most clearly, that the soul is immaterial and immortal. Therefore Universalism is not true.

This is indeed a difficult point for the gentleman, one which he has manifested very great reluctance to touch. In his first speech he announced his faith—that in the resurrection, a change will be effected, which will introduce all men into a state of holiness and salvation. How often have I pressed him to tell us what he believes the Scriptures teach concerning the state of the soul between death and the resurrection? To this important inquiry, so repeatedly made, we can obtain from him no satisfactory answer. He will only answer—"The dust returns to dust as it was, and the spirit to God who gave it;" but we cannot induce him to tell us how he understands this Scripture. Now, as I have already proved, one of three things must be true, viz:

1. The soul, immediately after death, is made holy and happy;

2. Or it continues sinful and miserable;

3. Or it dies with the body.

I should like any one to show a *fourth* supposition, which is possible. Now Mr. Pingree does not believe that the soul, immediately after death, is made holy and happy; for his doctrine, as stated repeatedly by himself, is, that *in the resurrection, not before*, all are to be made holy and saved. He does not believe that the soul, after death, continues unholy and miserable; for he openly denies all future punishment. He is, therefore, compelled to adopt the third supposition, *that the soul dies with the body*. Yet he would have us think, he does not believe the soul material and mortal. I hope the gentleman will either attempt to escape from the predicament in which he is placed, or candidly avow himself a Materialist

These grossly absurd doctrines of Universalism, I have disproved by the Word of God, which teaches, in the clearest manner, that sin and holiness belong exclusively to the mind, not to the body; and consequently, that the separation of soul and body cannot change the moral character of the former. And for the same reason, the resurrection, by the power of God exerted upon the *body*, cannot change the moral character of the soul. *Therefore they who die in their sins, must be miserable after death, and also after the resurrection.*

This is my *fourth* argument, which was farther strengthened by the unequivocal language of Christ, found in John viii. 21, 24, "Then said Jesus again to them, [the Jews] I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come." Again: "I said, therefore, unto you, that ye shall die in your sins; for if ye believe not that I am He, ye shall die in your sins." This is strong language; and it is employed without qualification. Our Lord simply and plainly says, if ye believe not that I am He, ye shall die in your sins; and whither I go ye cannot come.

How does Mr. Pingree reply to this argument? Why, he says, Christ said the same thing to *Peter and the other disciples*; and therefore the argument would prove that they could not be saved. Let us see. Jesus Christ said to his disciples—"Little children, yet a little while I am with you. Ye shall seek me: and as I said to the Jews, whither I go, ye cannot come: so now I say unto you." This, however, is not all. "Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, *thou canst not follow me now; but thou shalt follow me afterwards,*" John xiii. 33, 36. Mr. Pingree says, the Saviour said to the disciples the same thing he had said to the Jews. Very far from it; for, in the first place, he did not say to the disciples, as he did to the Jews, "*ye shall die in your sins.*" In the second place, he said to Peter and the disciples, what he did not say to the Jews, "*thou shalt follow me afterwards.*" Peter and the disciples, when they died, were to go to Jesus;

but the unbelieving Jews were to die in their sins, and whither he went, they could not come. These were most important differences between the disciples and the Jews. And here we have an unanswerable argument, proving not only *future* punishment, but *eternal* punishment. For Christ gave not the slightest intimation that those who die in their sins, could ever enjoy his presence, but, on the contrary, said without qualification, *ye cannot come at all*.

But Mr. Pingree says, our Confession of Faith teaches, that even saints die in their sins, and require a change after death. The Confession of Faith does not teach that saints *die in their sins*. To die in sins, is a phraseology used in Scripture, with reference only to those who die *in impenitence and unbelief*, and who are consequently unprepared to go to heaven. Is there then no difference between the condition of those who die, having repented of their sins, having secured their pardon by faith in Jesus Christ, and being under the sanctifying influence of the Holy Spirit, and the condition of those who die in impenitence, unbelieving, and therefore unforgiven; having resisted the Holy Spirit, and having no preparation for heaven? The cases are indeed widely different. Paul the Apostle says, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit," Rom. viii. 1. *Can my friend, Mr. Pingree, find a passage in the Bible that says, there is no condemnation to those who are not in Christ Jesus?*

Again: not only is the condition of the dying Christian essentially different from that of the dying unbeliever, but the Christian has the positive promise of God, that his soul shall be perfectly sanctified and prepared for heavenly joys. "Being confident," says Paul, "of this very thing, that he which hath begun a good work in you, will perform [or finish] it, until the day of Jesus Christ," Philip. i. 6. *Can the gentleman find a passage in the Bible, which promises that a good work shall be begun and finished in those who die in impenitence*

AND UNBELIEF? The cases, then, are wholly dissimilar. The one class of men is in the hands of Jesus by faith; the other is not.

But he tells us, that Moses committed a sin, and that he died in sin. Does the Bible say, that he had not repented of his sin and obtained forgiveness? It gives not an intimation of the kind.

I have maintained, that the Scriptures clearly teach, that there is to be a resurrection of the just and of the unjust. Mr. Pingree, after saying so much about the resurrection, now openly denies the resurrection of the body; and, to prove, that the body is not to be raised, he places great emphasis upon "*the dead*." How are *the dead* raised up? Now look at the predicament in which he has placed himself. Man is composed of *body* and *soul*, or *spirit*, if you prefer it. Does he believe, that the *dead body* is to be raised up? No; he expressly denies this. Yet he says, *the dead* are to be raised. Then if *the dead bodies* are not to be raised up; of course, *the dead souls* or *spirits* must be raised. You see, he is, after all, a *materialist*, and believes the doctrine that the soul is mortal.

But this is not the worst of the matter. He has affirmed that the resurrection of the body is impossible, because its dust is scattered to the four winds, has entered into other bodies, &c. But Mr. Ballou holds, that the soul, as well as the body, is material; and Mr. Pingree is involved in the same doctrine. Now is it not quite as impossible that a material soul should be raised from the dead, as that a material body should be raised? Both return to dust. Therefore, according to the gentleman's reasoning, neither soul nor body can be raised! We arrive, then, at the conclusion, that the human race, instead of being all saved, will all be *annihilated*; and that God will hereafter create an entirely new race of beings!! Pray, what consolation can it afford to us, to know that after we shall have been annihilated, God will create a new race of beings and place them in heaven?

Observe again, how flatly this doctrine contradicts the Word of God. At the second coming of Christ, there will

be a vast multitude of inhabitants on earth, who will not die. Concerning the righteous then on earth, Paul says, "Behold, I shew you a mystery: we shall not all sleep, [i. e. die,] but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump," 1 Cor. xv. 51, 52. Now I ask the gentleman, will this multitude ascend with their bodies changed, and made spiritual and immortal; or will they drop their dead bodies on the earth, and ascend without them? Or will there be a difference—those who died a natural death, having new bodies created, and the others having the old bodies changed? Did not Elijah ascend with his body changed?

I here call upon the gentleman to give us a grammatical explanation of the following passages: verses 53, 54, "This incorruptible must put on corruption." This corruptible *what*? Body or soul? "This mortal must put on immortality." This mortal *what*? Body or soul? Which is corruptible and mortal, the body or the soul? Which puts on incorruption and immortality? He must say one or the other. He is driven into the dark regions of materialism again!

To prove that our bodies that die are to be raised again, I quoted Philip. iii. 21, "Who shall change *our vile body* [WHAT BODY?] that *it* may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." What is the gentleman's reply? Why, he says, the word *body* is here used in the singular number, and therefore does not refer to the resurrection. Yet in 1 Cor. xv. 35, where he admits and contends that the resurrection is spoken of, we find the word *body* used in the singular number just as here—"How are the dead raised up? and with what *body* do they come?" James the Apostle uses the word in the same manner. "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole *body*." If the gentleman would read Prof. Bush, whose work on the resurrection he admires, he would learn, that the word *body* is very commonly used in the singular, where the plural is meant.

But as a clear and unanswerable argument in favor of the resurrection of the *bodies* of the righteous to a blessed immortality, I refer the gentleman to Romans viii. 11. Speaking of the resurrection of the just, Paul says—"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your *mortal bodies* by his Spirit that dwelleth in you." Will Mr. Pingree tell us whether this is a literal resurrection of the body?

I am constantly reminded, by my friend, of the sign of a certain mechanic, which read thus: "ALL SORTS OF TWISTING AND TURNING DONE HERE!" He hesitates not to adopt any criticism or take any turn by which he can hope to escape exposure. Not venturing to rely entirely on his criticism on the word *body*, in Phil. iii. 21, he told us, that some understood "vile body" to mean "*the body of our humiliation.*" Well, will he be kind enough to inform us, what he understands by this latter phrase? I am really anxious to know.

As I have not time, at present, to reply to his argument from Rom. viii., I will pass on and notice his remarks on Eph. i. 9, 10, and Col. i. 20. I proved from the immediate context, (Col. i. 23,) that none are to enjoy the blessings connected with reconciliation to God, unless on one condition, viz: "if ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel." The context, therefore, confines the expression—"all things"—to all those who become reconciled to God in this life, and persevere unto death. The all things, then, so far as the expression relates to man, includes the whole family of God in heaven and in earth. The Apostle also limits the expression in Eph. i. 9, in the same way. For in the next chapter, verse 8, he says: "For by grace are ye saved, *through faith*, and that not of yourselves," &c. Thus the Apostle, in the same epistle, and in the immediate connection, makes *faith* necessary to salvation.

O yes, says Mr. Pingree, it is true that faith is necessary to "*Gospel salvation.*" Truly I am astonished at

this admission. And now I beg leave to ask, who authorized the gentleman to preach any other than Gospel salvation? Christ said to his Apostles: "Go ye into all the world, and preach THE GOSPEL to every creature." And what were they to say, when they preached the Gospel? "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" Mark xvi. 15, 16. This is the Gospel they were directed to preach. This cannot be denied. This is the Gospel and the only Gospel Mr. Pingree is authorized to preach. [*Time expired.*]

[MR. PINGREE'S NINTH SPEECH.]

I propose now, first of all, to notice some few things which I neglected to notice, last night; secondly, to state another distinct argument for universal salvation; and afterwards to review the last speech of Mr. Rice.

You may recollect that I remarked, that Universalism, (or a belief in final universal salvation,) existed in the earliest ages of the church; and, also, ever since the Reformation. You know the fact, that those are UNIVERSALISTS, who believe in the *final salvation of all men*—the prominent, central, and most glorious doctrine of the Bible. Yet there are some who arrive at this belief, through one set of promises, or by one mode of reasoning; and others by another. They all believe the main doctrine. But in minor matters they differ in opinion. Among those recognized as Orthodox, I named Sir ISAAC NEWTON. Mr. Rice wants *evidence* of his being a Universalist. Well, the celebrated W.M. WHISTON, the translator of the works of Josephus, and who himself wrote books against the eternity of punishment, says, in his work "on the Eternity of Hell Torments," that Sir Isaac Newton agreed with him in sentiment; and says the same also of Dr. Samuel Clarke. Will the gentleman take this testimony of a man whose veracity is not disputed?

I might name other celebrated theologians, who were believers in the final salvation of all men. Among these are Rev. JOHN BROWN, of the Church of England, in the 18th century; Rev. DAVID HARTLEY, Archbishop TILLOT-

son, of the Church of England; the celebrated LAVATER, of France, STILLING, of Germany, Dr. HENRY MOORE, Bishop NEWTON, PETIT PIERRE, Dr. JOHN PRIER ESTLIN, Rev. HENRY POOLE, Dr. BENJAMIN RUSH, Dr. T. SOUTHWOOD SMITH, Dr. WILLIAM PITT SMITH, Sir GEORGE STONEHOUSE, Dr. JOSEPH YOUNG, Rev. JEREMY WHITE, chaplain to Cromwell. Other names might be found in all denominations, of believers in the final salvation of all men. We do not present these names as *proof* of our doctrine, but merely to show that great and good men, in various denominations, have enjoyed the same faith. Perhaps they did not all hold it in the *same form*; but they arrived at the same ultimate conclusions.

Mr. Rice said the Presbyterians did not persecute. I confined what I said to those who held the doctrines of the Confession of Faith, whether *called* Presbyterians, or not. On the second of May, 1648, the Parliament of England, under the influence of Presbyterians, enacted a law for the punishment of blasphemy and heresy; one part of which declares, that "those that say that the *BODIES of men shall not rise again* after they are dead, or that there is *no day of judgment after death*, shall be adjudged guilty of *felony*, and on complaint before any two justices of the peace, be *committed to PRISON, without bail*, till the next jail-delivery for that county; and at the said jail-delivery shall be indicted for feloniously publishing, and maintaining, such error; and in case the indictment be found, and he shall not, upon his trial, *abjure* his said error,  *he shall suffer the PAINS OF DEATH, as in case of FELONY, without benefit of clergy!*" It would not have done for me to deny the resurrection of this material body, in that day; else I should have been *executed as a felon*, by order of a Partialist Parliament, who would exclude every body from heaven, except themselves and their friends! But more of this act: "Be it further enacted by the authority aforesaid, that all and every person or persons that shall publish or maintain as aforesaid, any of the several errors hereafter ensuing; to wit:—that *ALL MEN SHALL BE SAVED*; or that man, by nature, hath

free will to turn to God, etc., shall be *committed to PRISON*, until he shall find two different securities that he shall not publish or maintain the said error or errors *any more*," etc. It would not have done for me to live under that Presbyterian Parliament; for if I had denied the resurrection of this body, I should have died without benefit of clergy! and if I had taught universal salvation, been imprisoned!!

Mr. Rice refers again, in his last speech, to one of the doctrines of Calvinism, and *denies* that any Presbyterian ever said that the joy of the righteous would be increased by witnessing the miseries of the damned. I have already referred to Tertullian, as the first man known in the Christian Church, who said that the misery of the wicked would be *equal in duration* to the happiness of the righteous. In his work on Spectacles, (*De Spectaculis*), we find the following language in allusion to the Pagans: "You are fond of your spectacles," said he; "there are other spectacles: that day disbelieved, derided by the nations—that last and eternal day of judgment, when all ages shall be swallowed up in conflagration—what a variety of spectacles shall then appear!! How shall I admire! *how laugh!! how rejoice!! HOW EXULT!!!* when I behold so many beings, worshiped as gods in heaven, together with Jove himself, groaning in the lowest abyss of darkness." He goes on farther in this strain, gloating over the groans and misery of the souls of his fellow-creatures, writhing in eternal torment! The whole passage is quoted in the *Ancient History of Universalism*, by Rev. H. Ballou 2d.

In relation to the resurrection "of the just and the unjust," Mr. Rice himself, my worthy friend, engaged with me in this controversy, says, he *HOPES* for the resurrection of the *unjust*; although that resurrection introduces them into a state of endless, remediless woe!! I referred also to Pres. Edwards, to Boston, Williams, and Emmons;—all of them distinguished Calvinistic writers;—who say that the *joy* of the righteous will be *INCREASED* by *witnessing* the endless misery of the wicked; one particu-

larly—Boston—saying that the godly husband will receive pleasure in the eternal suffering of his wife!—the wife rejoice in the damnation of the husband! parents say hallelujah to the damnation of their children! and so on. I know of scarcely any thing more horrible. In reading the expression of these sentiments, I have been reminded of an anecdote I have read somewhere, of a Moor and a Christian. The Moor, who had been offended by the Christian, meeting the Christian once alone, and unarmed, offered to spare his life, on condition that he would abjure his Master; otherwise he would take his heart's blood. The Christian, thinking to save his life, did so; and the Moor thereupon instantly plunged his dagger into his heart; exclaiming, Now am I *doubly revenged!* I have taken his life here, and DAMNED HIS SOUL HEREAFTER!! It seems as if that were the spirit of *some* who hold this doctrine, that the joy of the saved is increased by witnessing the misery of the damned. Others who hold that doctrine, are more benevolent. Their hearts seem as if wrung by sympathy for the wicked, in view of their anticipated damnation. The celebrated Saurin, of France, in preaching a sermon on the eternal torments of hell, after describing the greatness and duration of the torments of those who are to suffer there, thus exclaims: "I sink under the weight of this subject; and I declare, when I look around on my friends, upon my congregation; when I think that you, that I, that we are all exposed to these torments; and when I see in the lukewarmness of my devotions, in the languor of my love, and in the feebleness of my resolutions and designs, *the least evidence*, though it be only *probable* or *presumptive*, of my future misery, I find in the thought a *mortal poison*, diffusing itself through every period of my existence, rendering society tiresome, nourishment insipid, pleasure disgusting, and *life itself a CRUEL BITTER*; I cease to wonder that the fear of hell has made some *melancholy*, and *others MAD!!*" And it is no wonder that some are thus made mad. Saurin was different from those already referred to. His benevolent soul was filled with horror, and his life ren-

dered a cruel bitter, at the thought of that which *others* would seem to *rejoice* to witness. Many, too, have felt, with Saurin, insupportable anguish at the thought of so much misery. Hundreds have gone raving mad, while thinking of it; and many have committed suicide, being unable to endure life, under the impression that they have committed the *unpardonable sin*. Such is the influence of this doctrine, that is set up in opposition to Universalism.

I now will show you, by way of *contrast*, how Universalists speak of the future life. HENRY BROOKE, a celebrated writer, and a Universalist, thus expresses himself on the final consummation to which he looked forward. I wish his language to be contrasted with that of Tertullian, as manifesting *one* influence of Partialism; and that of Saurin, as manifesting another of its effects. I read the passage as quoted in the Modern History of Universalism.

"And thus, in the grand and final consummation, when every will shall be subdued to *the will of good to all*, our Jesus will take in hand the resigned chordage of our hearts: he will tune them as so many instruments, and will touch them with the finger of his own divine feelings. Then shall the wisdom, the might, and goodness of our God, become the wisdom, might, and goodness of all his intelligent creatures: the happiness of each shall multiply and overflow in the wishes and participation of the happiness of all;" [not like those who gloat over the misery of the damned!] "the universe shall begin to sound with the song of congratulation: and all voices shall break forth in an eternal hallelujah of praise, transcending praise, and glory, transcending glory, to God and the Lamb! There shall be no lapse thenceforward, no falling away forever; but God in his Christ, and Christ in his redeemed, shall be a will and a wisdom, and an action and a mightiness, and a goodness, and a graciousness, and a glory rising on glory, and a blessing rising on blessedness, through an ever-beginning to a never-ending eternity!"

Now I ask you, my friends, to compare this view of the future, with the views before presented. Which, think you, is most in accordance with the character of the all-wise, all-merciful God, and the teachings of the Bible? This view beautifully corresponds with that in Revelation

v. 13: "And EVERY CREATURE which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever!" This accords with the description of the immortal state as given by Brooke. But how different from the screams and groans of agony in Hell! where spirits blaspheme and curse God forever!! I place the two systems before you; and ask, with all earnestness, Which will you receive? and where, in your opinion, does God's truth lie?

I will proceed to present another argument, embracing several passages which directly bear on the proposition, that all men shall ultimately be holy and saved. I refer, first, to the 1st Epistle of Paul to Timothy iv. 10, "For therefore we both labor and suffer reproach, because we trust in the living God, who is THE SAVIOUR OF ALL MEN." I now present, you perceive, passages containing the words, *Saviour, salvation, and save*. Here is the GREAT FACT proclaimed, that God "is the Saviour of all men;" *not in this life*; for all are *not saved* here; nor from any evil to which they are *exposed*, in the immortal state. It is the *final* UNIVERSAL SALVATION. But there is another clause to this passage: "We both labor and suffer reproach, because we trust in the living God who is the Saviour of all men; *especially of those that BELIEVE*." Now only a *part* BELIEVE; and consequently, only a part have this especial, present salvation enjoyed in this life. They enjoy a distinct and partial salvation here. But *beyond that*, is the salvation of ALL MEN, in the life to come,—a deliverance from present sin, evil, and death.

I also present 1 Timothy ii. 4. The Apostle is exhorting that prayers be made for all men; and adds, "For this is good and acceptable in the sight of God our Saviour; who WILL HAVE ALL MEN to be saved, and to come unto the knowledge of the truth." All are not now saved, in this life. Therefore God is not, *in any sense*, the Saviour of all men in this life; but "*he will have all men to BE SAVED and come to the knowledge of the truth*."

Titus ii. 11, 12, "For the grace of God that bringeth salvation hath appeared to all men;" [now in the marginal readings of some large Bibles, it is thus: "For the grace of God *that bringeth salvation to ALL MEN* hath appeared," etc. Dr. Adam Clarke, the celebrated Methodist commentator, gives substantially the same translation. It is the correct version of the passage;] "for the GRACE of God that bringeth salvation to ALL MEN, hath appeared; teaching us to live soberly, righteously, and godly, in this present world." Now all do not enjoy salvation *here*;—therefore, if salvation is *brought to all*, it must be hereafter.

1 John iv. 14, "And we have seen, and do testify, that the Father sent the Son to be the SAVIOUR OF THE WORLD." God therefore WILLS to save all men, by GRACE, in JESUS CHRIST, his Son. The Father *sent* the Son to accomplish this great work. In three of the above passages, "*all men*" is the phrase used; and in the fourth, "*the world*." All of them teach final universal salvation, most distinctly—admit that all men are not saved here, all will be saved finally, if these passages are to be relied on. I now leave this argument in Mr. Rice's hands, and commend it to his careful and earnest attention.

I have now but a short time for the review of his last speech. I pass over the minor matters, and notice only what seem the more important. He says I read the Confession in *scraps*, as the preacher preached from his text—"top not come down." The audience will determine whether I have garbled the Confession, or not. There can be no possibility of mistake about the passages I read. Their meaning is plain and explicit. The writers seem to have labored especially to make their language perfectly explicit. Hence I say, instead of turning out the New School men, he ought to go out of the church himself. He is not a Presbyterian, if he denies the plain teaching of those passages in the Confession of Faith.

He tells us now, that he has not come here to discuss with *me*, but with the premises of *others*! But the premises of different persons may not be alike. All

Universalists, however, believe alike, in relation to the main point; viz: UNIVERSAL SALVATION; though they differ on minor matters, as do Partialists also. Partialists will agree on some one point; but on all other points, they will differ. Why may we not differ, as well as they? I thought the question before us, was, "Do the Scriptures teach the *final holiness and salvation of all men?*" not the materiality of the soul, or the resurrection of this physical body. The question relates to the boundaries of human salvation; and this is why I talk about infant election and damnation, Pagan damnation, etc., as taught in the gentleman's Confession of Faith. He talks about certain things as the *premises* of Universalism. I say they are *not* the premises of Universalism; the conclusion is not *built on them*. It is true, some Universalists deny, and some believe in Vicarious Atonement. Mr. Murray was a Trinitarian. He believed that the Father created all men, that the Son saves all men, and that the Holy Spirit sanctifies all men; and some of the old Universalists founded their argument on that doctrine; to wit, that Christ suffered the punishment of all the sins of all mankind;—and I should like to see how Mr. Rice would set aside an argument thus founded. He talks about the *great principles* of Universalism. I repeat, these are *not* our great principles. They are not taught in Universalist books, as THE GREAT PRINCIPLES on which our Faith *rests*. Some writers, it is true, have maintained some of them, while others have denied them; just as one Presbyterian says one thing, and one another. Suppose that I were to bring here all that Orthodox writers have said on various subjects, as *the great principles* of the gentleman's Faith; would he be bound to defend them? By no means. But I bring my friend's Creed, which he is bound to defend; for if he should deny it, he would be turned out of the church.

We have a great outcry from Mr. Rice, because I will not undertake to tell precisely what becomes of the soul between death and the resurrection. I know of no better answer than that given by Scripture; "the body to the

dust, and the Spirit to God who gave it." He wants to know whether the soul goes out of the body, holy and happy at death, or sinful and miserable, or whether it dies. All that I know about it is, that God *takes care of it*. I know of no declaration in Scripture, more special than that. Men die, and I have proved that they are introduced at the resurrection, into an immortal state, purified and saved; and then is COMPLETED the work of Christ, in reconciling and subduing all things unto himself; when he shall deliver up his kingdom to God, the Father, that "GOD MAY BE ALL IN ALL!" Is not that plainly enough drawn from Scripture, as I have thus presented it?

As to the 8th of John, speaking of some that could not go to Christ, Dr. Macknight interprets it as referring to the destruction of Jerusalem. Dr. George Campbell says, "it may also denote that they should die, suffering the punishment of their sins." The Saviour told Peter, who asked for an explanation of his language, that although he could not come *then*, he should "follow him *afterwards*." He did not say so to the other disciples; neither to John, nor James, nor Matthew. But mark! Jesus Christ says, "If I be lifted up from the earth, *I will draw ALL MEN unto me*." Thus we see that ALL will *finally* come to Christ. There *was a time*, when they *could not*; but finally all will be gathered together in Christ, in one fold, to go out no more forever!

[*Time expired.*]

[MR. RICE'S NINTH REPLY.]

All are Universalists, the gentleman says, who believe in the eternal salvation of all men; and he would avail himself of their endless contradictions amongst themselves, to avoid the necessity of defending any of the great principles of Universalism! Whether the soul of man is material and mortal, or immaterial and immortal; whether God exists in Trinity or not; whether Christ is divine and human, or simply human? whether his sufferings were vicarious, or only the sufferings of a martyr; these

and similar questions concerning the very fundamental truths of Christianity, he tells us, have nothing to do with the present discussion! And why not? Because those called Universalists contradict each other on all these great doctrines!!!

But the gentleman cannot so easily escape. I hold in my hand a Theological Discussion between Dr. Ely and Mr. Abel C. Thomas, of this city—the gentleman who, though quite a controversialist, seems to have ascertained recently, that such discussions are not expedient! On page 25, Mr. Thomas says, “In noticing the third system, I shall give you my own views—premising, that they are the views of a very large majority of American Universalists: 1st, I believe that God will render to every man according to his deeds; that is, according to *his own* deeds—consequently I reject the doctrine of *vicarious* atonement. 2nd, I believe that the righteous shall be recompensed IN THE EARTH, *much more* the wicked and the sinner; consequently, I believe the Bible furnishes no evidence of a punishment beyond the present life,” etc. Observe, Mr. Thomas says, these are the views of *a large majority of American Universalists*. I am not going to occupy my time in discussing the views of the Restorationists—a small fragment, now separated from the body to which the gentleman belongs; for there are New School Universalists and Old School Universalists. Whether the Old School excluded the New, or the New School turned out the Old, I am not informed; but certain it is, they are divided. This is, indeed, quite an advantage to my friend, Mr. Pingree; for he rides modern Universalism, until he gets quite uneasy; and then he rides awhile on Restorationism! He seems resolved that I shall not find him.

His method of escape will fail him. I take standard Universalist authors, purchased in his own office, and recommended by his brother Gurley; and in the language of these men I state, and then refute the fundamental principles of Universalism; and the gentleman shrinks from defending them! I have here a book entitled “*Exposition*

of *Universalism*, etc. by Rev. J. D. Williamson." In the introduction, he gives the creed of Universalists, which, in the body of the work, he defends. Amongst the articles of the creed I find it stated, that there is one God who does not exist in Trinity, and that Jesus Christ is a created and dependent being; and he proceeds to state and advocate, as an exposition of Universalism, the very doctrines and principles which Mr. Pingree finds himself unable to defend. The truth seems to be, that Universalism is becoming ashamed of itself!

A word about Sir Isaac Newton and other celebrated names mentioned by the gentleman as Universalists. What evidence does he produce, that Sir Isaac Newton entertained such views? Why, he says, Mr. Whiston wrote against the eternity of hell torments; and, he says, Newton agreed with him! This is, indeed, poor evidence. Mr. Pingree has said, that the Confession of Faith agrees with him on some points; but we know better. The Universalists deny the doctrine of the Trinity, the divinity of Christ, the atonement, the work of the Spirit, etc.; but all these doctrines were held by Newton, Clarke, Tiltonson, etc. The truth is, they were not *fourth cousins* to Universalists! The gentleman gives us their names; but he reads not a word from their writings. He depends wholly upon Mr. Paige, who, if I rightly recollect, mentions Dr. Doddridge as a Universalist; and yet all who have read his Family Expositor, know the charge to be untrue.

This Mr. Paige is the man who, to obtain from orthodox men concessions in favor of Universalism, took the comment of Doddridge on John v. 25, and placed it under verses 28, 29; and who also took the comment of Dr. Whithy on 1 Pet. iv. 6, and put it under John v. 28, 29! Excellent authority indeed! More barefaced dishonesty I never knew, than is exhibited by this same Lucius R. Paige. It is certainly necessary that Mr. Pingree produce the original authorities, not citations or assertions by Mr. Paige.

I presume it is scarcely necessary for me to defend the

Presbyterian church against the gentleman's charge of persecution. He quotes certain laws enacted by the English Parliament. I ask him, whether that was a Presbyterian Parliament? Did the Presbyterians control it? But that all may see what reliance is to be placed in his charges, I will read on page 343 of our Confession of Faith. Here the Presbyterian church in these United States, say: "They are unanimously of opinion, that 'God alone is Lord of the conscience; and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith or worship;' *therefore they consider the rights of private judgment, in all matters that respect religion, as universal and unalienable. They do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, be equal and common to all others.*" Such are the principles of religious liberty adopted by the Presbyterian church. The gentleman professes to be intimately acquainted with this book. Had he ever read this important portion of it? If so, why had he not the candor, whilst telling what Presbyterians in Europe did, to inform the audience concerning our principles? No man, as you plainly see, can be a Presbyterian without renouncing all intolerant principles, and advocating civil and religious liberty for all men.

And who, let me ask, were the men that in the American Revolution, stood in the front of the battle? The blood of Presbyterians, and even of Presbyterian ministers flowed freely in achieving the very liberty in which the gentleman now rejoices, and which permits him freely to defend the principles of Universalism! And now he rests securely under the glorious shadow of the tree of liberty, and denounces as persecutors a considerable portion of the very men who sacrificed their lives in its defence!! Where then were the Universalists? They, at least, should blush to prefer against Presbyterians such a charge.

The gentleman, by way of showing how cruel "Par-

tialists" are, gave us a quotation from Tertullian, in which he is made to express feelings the most unchristian and even inhuman. This quotation he gives from the *faithful* Mr. Paige. I confess, I have no confidence in that author. I desire to see the original work. I wish to see whether Tertullian's language is correctly translated. It is true, he was an eccentric and unstable man, and wandered far from the truth; and he *may* have uttered such sentiments; but I desire further evidence.

As for Edwards and Boston, there is nothing in their writings, indicating that they would "*gloat*," (as Mr. Pingree expresses it,) over the damnation of any human being—not a word. I have some acquaintance with these authors. They do say, that the righteous will acquiesce in the judgment of God upon the wicked, as just. And who will say otherwise? They also say, that the righteous, when they shall see the terrible doom of the ungodly, will the more magnify the mercy, the grace of God, in saving them from a similar fate. When John Bunyan (I believe it was he) saw a poor drunkard staggering along the street, he exclaimed, "There goes John Bunyan, but for the grace of God!" He did not rejoice in the degradation of the poor wretch; but he did praise God that he had been preserved from similar degradation. But let the gentleman, if he can, prove, that Edwards or Boston ever said, the righteous would take pleasure in witnessing the condemnation of the wicked. It is all a mistake, a puerile misrepresentation.

But he would have you think, that those who believe in the eternity of future punishment, are exceedingly cruel in their feelings. Look at facts—stubborn facts. Who, I ask, have contributed most liberally to extend the circulation of the Bible, without note or comment? They are the "*Partialists*." Who are the men that make most sacrifices to send the Gospel to the heathen; who take their lives in their hands, and tear themselves from home and country, that they may proclaim to them "the unsearchable riches of Christ?" Who are the men whose bodies lie buried on the shores of India and in the burning

sands of Africa? They are the men whom the gentleman compares to the diabolical Moor, who compelled a man to renounce his faith, and then murdered him!!! This audience is not to be misled by such trash.

To hear the gentleman declaim about universal benevolence, one might be tempted to think Universalists more benevolent than even the Saviour of men. He said: "He that believeth not shall be damned;" but they are entirely too compassionate to believe him! Why do they not go further, and deny that God, who is love, and whose tender mercies are over all his works, permits any suffering in this world? Why not deny, that we live in a world of trouble, or a vale of tears? Will not the very same arguments which prove it inconsistent with the Divine Perfections to permit sin and suffering in the next world, prove as conclusively that it is inconsistent to permit sin and suffering in this? Let them be consistent, and deny, at once, that there is either sin or suffering in the universe!

But the gentleman is ready with a reply. He says, all this suffering is over-ruled for good—all is disciplinary. Will he please inform us, what advantage it was to Corah, Dathan and Abiram, and their company, to be swallowed up in the earth? Did this punishment reform them?

Universalism indeed *promises* great things; but its *works* are sadly defective. It reminds one of the "great swelling words of vanity" which, the Apostle Peter said, would be employed by false teachers in the latter days—promising men liberty, whilst "they themselves are the servants of corruption," 2. Pet. iii. 18, 19. It promises salvation to all, the godly and the ungodly, whilst it claims fraternity with the most impious heresies of ancient times—the heresies of the Gnostics—and tears away the only foundation on which a sinner can rationally build a hope of salvation.

To prove the doctrine of Universalism, Mr. Pingree quotes 1 Tim. iv. 10, "For therefore we both labor and suffer reproach, because we trust in the living God,

who is the Saviour of all men, specially of those that believe." To this argument I reply—1. Whatever this passage may mean, it does not suit Universalism; for Hosea Ballou, in his Lectures (page 14) says—"The common doctrine, which teaches us, that Christ Jesus came into *this world* to save us in *another world*, is contrary to all the representations which are found in the Scriptures." Here we are told, Christ did not come into this world to save men in another world. Of course, then, we are to understand this salvation as belonging to the present life; and it is admitted, that all are not saved here. Universalists tell us, that the salvation effected by Christ, is confined to this world; and yet they constantly interpret the Scriptures that speak of this salvation, as referring to another life—to the resurrection to holiness and happiness! 2. But mark the language of the Apostle: God is "the Saviour of all men, *specially of them that believe*." The gentleman's exposition of this passage is truly singular. The obvious meaning is, that God is the Saviour of all men *in one sense*, but *specially*, that is, in a *higher sense* he is the Saviour of believers. All men enjoy the divine protection and are supplied with many blessings here; but believers are blessed here and hereafter. Godliness has the promise of the life that now is, and of that which is to come. But Mr. Pingree makes the word "specially" refer to the *inferior salvation*; that is, believers, he says, are saved *here* to some extent; but all men are to enjoy the greater salvation. This looks like reasoning backward!

The next passage quoted by Mr. Pingree, is 1 Tim. ii. 4, "Who will have all men to be saved, and to come to the knowledge of the truth." He makes some pretensions, I presume, to an acquaintance with the Greek language. If so, he ought to know, that the Greek word, (*thelei*) translated *will have*, does not express a *purpose* to save all men, but the *benevolent desire* that all might come to a knowledge of the truth and be saved. But Universalists ask, can any of God's benevolent desires fail to be accomplished? We will let the Bible be its

own interpreter. As the benevolent Jesus was descending from the Mount of Olives to Jerusalem, "he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes," Luke xix. 41, 42. On another occasion he took up a lamentation over Jerusalem, and said—"O Jerusalem, Jerusalem, thou that killest the prophets and stoneth them which are sent unto thee, *how often would I have gathered thy children together*, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate," Matt. xxiii. 37, 38. But did these benevolent feelings of Jesus save Jerusalem?

Similar language is found in the Old Testament. There God, at the very moment when he expressed his purpose to heap mischief upon the rebellious Jews, to send his heavy judgments upon them, uses the following language: "O that they were wise, that they understood this, that they would consider their latter end." Deut. xxxii. 29. Again: "O that my people had hearkened unto me, and Israel had walked in my ways," &c. Ps. lxxxi. 13. But did God save them from impending judgments? He did not. So by the prophet Ezekiel God employs this language: "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" Thus God expressed his benevolence toward men; but did he, therefore, save them? No—he lets them understand most distinctly, that unless they would turn from their iniquity and serve Him, *they must be punished*. When we allow the Bible to explain its own language, we see at once, that the gentleman's argument has no force.

Mr. Pingree attempts to sustain Universalism by Titus, ii. 11, "For the grace of God that bringeth salvation, hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly,

righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," &c. He proposes to change the translation and read it thus: "The grace of God that bringeth *salvation to all men*, hath appeared," &c. I shall not object to his translation. It is true, the grace of God, the Gospel of Christ, brings salvation to all men; it offers to all everlasting life; but on what conditions? They must live soberly, righteously, and godly, in this present world. They must accept the offered grace; for Christ himself says—"he that believeth not shall be damned." This salvation was offered by the Apostles to the Jews of Antioch. "Men and brethren," said they, "children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." The Jews rejected the offered salvation. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and *judge yourselves unworthy of everlasting life*, lo, we turn to the Gentiles," Acts xiii. 26, 46. The grace of God offers salvation to all; but they must receive it, must believe, or be condemned.

Such are the flimsy arguments by which Universalism attempts to sustain itself. It is scarcely necessary, after what I have said, to reply to the argument from the first Epistle of John, where Christ is said to be the Saviour of the world. Does not Mr. Ballou say, that Christ saves men in this world, not in the next? All the salvation we are to expect from Jesus Christ, he says, is *here*, not *hereafter*. Let my friend settle the difficulty with "Father Ballou," and I will attend to him.

He repeats the charge, that the Old School Presbyterians turned the New School out of the church. They did no such thing. We yet regard them as Christian brethren. They, for reasons which satisfied them, withdrew from the church. It was, indeed, believed that some amongst them, so far departed from the form of sound words, as set forth in our Confession of Faith, that

they ought not to be permitted to exercise the office of the ministry amongst us. Still, however, they might have retained their standing as members of the church. We excommunicate none for heresy, but those who reject some one or more of the fundamental doctrines of the Gospel. I hope the gentleman will take the trouble to inform himself on these subjects, before he again undertakes to state facts, and prefer charges.

The gentleman would fain make the impression, that "Partialists," as he calls those who differ from him, differ as widely amongst themselves, as do Universalists. Some, he says, believe in future punishment on the Arminian principle of free agency; and others, on the ground of unconditional foreordination. I am not acquainted with any Calvinists who believe in a foreordination inconsistent with free agency. Moreover, all Calvinists, so far as I know, hold, that none will ever be punished except "*for their sin.*"

Mr. Pingree tells you, he brought forward the doctrine of infant damnation as an answer to my remark, that infants may be sanctified before the soul leaves this world. What kind of a reply was this? The Confession of Faith teaches, that "elect infants dying in infancy are sanctified and saved;" therefore infants cannot be sanctified before the resurrection! Strange logic this!

The gentleman still seeks to excuse himself in not attempting to reply to my arguments against Universalism, by asserting, that the principles I have exposed are not the great principles of Universalism; because some few who are called Universalists, do not hold them. It is true, that Universalists differ most materially amongst themselves in relation to the most important doctrines of revelation. Murray, for example, one of the first Universalists in the country, of the Restorationist school, held the doctrine of the Trinity, and founded his belief of the salvation of all men on the vicarious sufferings of Christ. Ballou and modern Universalists pronounce the doctrine of the Trinity a gross absurdity, and the doctrine of atonement, *carnality and death*. They differ no less on other

points; and this is one of the most convincing evidences of the falsity of Universalism. For if the conclusion, that all will be saved, were true; surely they would not so flatly contradict each other in all the premises by which the conclusion is reached.

Mr. Pingree has admitted, that faith is necessary in order to "*Gospel salvation*." I have inquired of him, where he gets his authority to preach any other salvation but Gospel salvation. The Saviour commissioned the Apostles to "preach the Gospel," and, of course, Gospel salvation. Has the gentleman received any other commission? If not, by what authority is he preaching a salvation which is not Gospel salvation? *He gives no answer.* And it is no less strange and absurd, that he is here attempting to prove by the Gospel a salvation, which he acknowledges, is not Gospel salvation! When shall we get to the end of these endless contradictions?

[*Time expired.*]

[MR. PINGREE'S TENTH SPEECH.]

I shall commence this speech, by introducing another distinct argument for final universal salvation; as I presume I shall have to sit down before I have time to review the speech last made. I produce Genesis xxii. 15—18, containing the promise made to Abraham; "And the angel of the Lord called unto Abraham out of heaven the second time and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee; and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore." These *temporal blessings* were confined to the descendants of Abraham; and we do not rely upon that part of the promise, for proof of universal salvation. Here is the part we present as proof: "*and in thy seed shall ALL THE NATIONS OF THE EARTH BE BLESSED.*" This promise was repeated to Isaac and Jacob, and referred to in the New Testament; where the phrases, "all the kindreds of the earth," and "all the families of the earth,"

are used. In Genesis, it says, "ALL NATIONS." I shall understand this passage in the *universal sense*, until the contrary is shown. What is that BLESSING thus promised to all nations? The Apostle Peter, in Acts iii. 25, refers to it in this language: "Ye are the children of the Prophets, and of the covenant, which God made with our fathers; saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to *bless you*, [how? the answer is] *in turning away every one of you FROM HIS INIQUITIES.*" This I claim, as thus explained by Peter, to be a promise of holiness and salvation to all mankind. When the Saviour was addressing the Jews, he said—"You will not come unto me;" but he afterwards said, "If I be lifted up from the earth, I will draw all men unto me." In the 11th of Romans also, it is said, that the Jews would be received again. Hence, although they could not come to him, *for a time*, they would finally come. It may be said that their being received at last would depend on faith; if so, they would enjoy *the promise by faith*. I wish here to make a general remark in relation to this matter. The Gospel is GOOD TIDINGS. But everlasting damnation is no part of good tidings. It is a Gospel of great JOY to all people. It is not the tidings of endless damnation to man. It is the annunciation of the purpose of God to save all men. Those who believe it "*are saved*" by faith. Those who do not, "*are condemned.*" But the purpose of God for universal salvation, remains immutable, and cannot fail. The salvation that is *conditional*, and received by *faith*, is a present, an especial salvation, enjoyed on earth only by believers. In Romans iii. 3, 4, Paul asks, "For what if some did *not believe*? shall their unbelief make the faith of God *without effect*? God forbid! Yea, let God be true, but every man a liar: as it is written, That thou mightest be justified in thy sayings," etc. What is "*the faith of God*," spoken of in this place? "Faith" is here put for the PROMISE of God; and is once, in the New Testament, rendered "*assurance.*" This will not be denied. Dr.

Philip Doddridge, and Dr. Adam Clarke, both say this is the meaning of the word here. Then we read, "Shall their unbelief make the *promise* of God without effect?" They are not saved *now*, for want of faith; but shall their want of faith make void the *promise of God*, for their *final* salvation? "God forbid! yea, let God be true, but every man a liar." Every man will and does suffer for his unbelief; yet the promise of God will still be good for the final holiness and blessedness of all the families, kindreds, and nations of the earth.

I now proceed to review Mr. Rice's first speech, beginning where I left off. He asks if those who commit sins will be changed after death? According to the Confession of Faith, *some* will, and *others* will *not*. I have already shown that it teaches a change after death for the *saints*, who die sinners; but how is it with *common* sinners? See Confession of Faith, p. 73: "Works done by unregenerate men, although for the matter of them, they may be things which GOD COMMANDS, and of *good use*, both to themselves and others; yet because they proceed not from a heart purified by faith; nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are therefore *SINFUL*; and cannot please God, or make a man meet to receive grace from God: and yet their *neglect* is *MORE sinful* and *displeasing* unto God." Good works sinful, and the neglect of them still more sinful! a dreadful state for human beings to be in! Is this the God you worship? The God of love? 'The Father of our spirits, and the Saviour of the world? But Mr. Rice says I am *ignorant* of the Confession of Faith. I understand it pretty well, I think; at least, well enough for my friend's pleasure.

Again; upon the resurrection of the body—this material body. I say that MAN, as a human being on the earth, is *mortal* and *dies*. I believe the Sacred Writers, in speaking of man, of death, and of the resurrection, did not indulge in metaphysical niceties, distinctions, or speculations. They say men *DIE*, and that they will *LIVE* again hereafter. That is the plain teaching of the Word of

God; and that is our Faith. Mr. Rice thinks it very ridiculous to deny the resurrection of this animal body. I see nothing ridiculous in it. Besides, some Orthodox writers believe with us, on the subject—I need only mention Locke, and Professor Bush, a man of high standing as a scholar and a theologian, Professor of Hebrew in the New York City University. They believe that this body is *not* to be raised. Right in the ranks of my friend, then, are distinguished names avowing the same sentiment that we do.

Mr. Rice says Paul applies to us the word, “fool,” in answer to the inquiry whether this *same body* is to be raised. Why did he not read the whole verse? The version would be different, and perhaps the application. He might hear Paul say,  “Thou fool! thou sowest not that body THAT SHALL BE”!! I trust this will be enough on that point.

My friend asks, mortal *what*? I answer, mortal *man*, as he exists here, “subject to vanity;”—*mortal*, in reference to this mode of existence; but to be changed hereafter to an IMMORTAL, “*clothed upon* with a house from heaven;” as we are taught in 2 Cor. v. 1—4.

As to “twisting and turning,” charged on me, by Mr. Rice, I need make no remarks. You all, my respected auditors, can judge where most of the “twisting and turning” in this discussion are to be found.

He says we are to be *reconciled*, (as in Colossians,) upon the condition of *faith*. Not so. God’s purpose is to reconcile all—“the world.” But some are *already* reconciled, in part. The whole work is to be *completed* at the resurrection, when all are to “be subdued to the Son of God,”—a passage my friend does not seem disposed to look at.

I now pass over several minor matters, and come to my friend’s last speech. He tells you that I am resolved to defend *nothing*. He wishes me to discuss the Trinity, the Atonement, the Deity of Christ, the Personality of the Holy Spirit, the materiality of the soul, and a great variety of other questions in theology, each of which, if

discussed fully, would consume the whole of the eight nights allotted to this discussion. I CERTAINLY WILL NOT CONSENT TO THIS. I am here to discuss the proposition before us: "Do the Scriptures teach the ULTIMATE HOLINESS AND SALVATION OF ALL MEN?" To that I present my proofs; and I should like to see the gentleman take them and set them aside, if he can; and not go off into other questions of general theology and metaphysics, which he calls the *premises* of Universalism; but which I have already shown *not* to be the premises of our doctrine. Universalists differ widely upon some questions, although united by a common sublime Hope. We are not like the Presbyterians;—we are more liberal—more truly protestant than they. We are not bound down, and hampered, and cramped, as they are, by a *Creed* hardly two hundred years old. We are allowed to interpret the Bible for ourselves; and hence we are allowed more difference of opinion in minor matters than they are.

My friend says I sometimes ride one horse, and sometimes another, in this controversy. I leave you to judge of that. The audience can tell if I have been obliged to take one system of doctrine, or plan of argument, and then an opposite. I have spoken to the great question of HUMAN SALVATION; and have drawn my proofs from the Word of God. I have *wandered* from this, only to follow my friend, Mr. Rice. *Have* you seen me jump from one thing to another, or "twist and turn," to get out of difficulty? I think you will all bear testimony that I have pursued a straight forward course of affirmative argument, throughout this whole discussion. I suspect these remarks were intended for those whom Mr. Rice may imagine to be present, who cannot appreciate arguments for themselves; and who, he thinks, will know no better. But I pass on.

"Ashamed of UNIVERSALISM;" am I? Does my manner of stating and advocating the doctrine denote it?! But how is it with old Orthodoxy? Dr. Beecher says—contrary to Orthodoxy of the old style—that far the *greater portion* of mankind will be saved; that no more will

be finally lost, compared with the number saved, than are *hung*, compared with the community at large. Rev. Dr. Parker, of New York city, has expressed the opinion that no more will be damned, compared with the world at large, than are sent to the penitentiary! This looks as if they were becoming ashamed of old fashioned Orthodoxy. Thank God! we have no occasion to be ashamed of Universalism.

With regard to "Paige's Selections," Mr. Rice would like to throw suspicion on the genuineness of the quotations there given; but he will hardly be able to succeed in this. I think Mr. Paige does not claim Dr. Doddridge as a Universalist. He quotes the verses preceding the verse in question, and gives the comment of Doddridge on those verses, 24 and 25, to show the meaning of the words, "*dead*," and "*resurrection*." Doddridge says, that in verse 24, "*death*" plainly signifies a state of sin and condemnation. And Paige quotes Doddridge, *not* as commenting on verse 28, but on verses 24 and 25; which is exactly fair and honest. There is no concealment or dishonesty about it. I suppose, if anybody has said Doddridge was a Universalist, he was probably mistaken; although some writers affirm that he became a Universalist before he died.

Those persons that I have spoken of as *persecuting* for opinion's sake, and as expressing certain monstrous sentiments, my friend says, were not Presbyterians. But they were Calvinists; and held substantially all the doctrines of the Presbyterian Confession of Faith; and this fact shows the propriety of my using their names in this connection. My friend has probably heard something of the persecutions at Geneva; and Calvin was a Calvinist, from whom present Calvinism descended; although Calvin himself received it from Augustine. Their *name* is of no consequence, so far as the present controversy is concerned.

He attempts to get rid of my quotations from Edwards, and Boston, and others, in a very curious manner. He tells us they did not rejoice that any were *damned*; but

that themselves were *saved*. Let us see if that is the correct view of the matter. Boston says, "The godly husband shall say AMEN! to the DAMNATION of her who lay in his bosom! and the godly wife shall say Hallelujah! to the damnation of her ungodly husband!" etc. This looks very much like what I affirmed.

In reply to my remarks about the *cruelty* of PARTIALISM, and the unholy spirit manifested by some Partialists, my friend says, these very people are very benevolent, sending the Bible to the heathen, and all that. But these are not of the class to which Tertullian belonged—who *exulted* and LAUGHED over the damnation of his enemies; but more like the good and eloquent Saurin, to whose soul the doctrine of endless woe was "*a mortal poison!*" But why should the Orthodox hate and oppose our Faith? We only preach the accomplishment of what they labor and pray for, according to Mr. Rice's own representations. It is strange that they should denounce us, merely for teaching that their holiest prayers will all be answered! Mr. Rice says, we profess to be more compassionate than the SAVIOUR, because the Saviour eternally damns those who do not believe. We deny this assertion, or that his words will bear any such construction. He says, those who believe not "*are condemned already.*" This is also taught in the 5th of Romans. Paul there teaches, that "*condemnation has come upon all men, for that all have sinned.*" *While in unbelief*, all men are condemned; but it is taught, nevertheless, that God's purpose will be accomplished, finally; and that purpose is, that all are to become righteous, to be saved, and come to the knowledge of the truth. We do not deny damnation or Hell; but deny that it is in the immortal world, or continues to all eternity. I have before intimated to you, that the words "Hell," and "damnation," would not be brought forward till late in the discussion. Should this prove to be the fact, the inference will be, that Mr. Rice is conscious that they will not bear investigation, and this audience will so judge.

He says, that according to Universalism. if God is so

benevolent as to save all men *finally*, he ought not to permit sin and suffering *here*. But we believe that God overrules *evil* for *good*. The sin of Joseph's brethren was overruled, for the good, not of Joseph alone, but of his wicked brethren, and of all Egypt besides. God is not too compassionate to permit present suffering, because he will bring good out of evil. Hence, Universalists are the only people under heaven, holding a religious system that enables them to "justify the ways of God to man." Whatever may be present darkness, or blindness, or evil, all will terminate gloriously—in the glory of God, and the happiness of man.

Mr. Rice interprets the declaration, that God "WILL HAVE all to be saved, and come to a knowledge of the truth," to mean only that God *desires* that result. What! a CALVINIST give this interpretation of 1 Tim. ii. 4!! an Old School Presbyterian say that!! that God *DESIRES the salvation of all!* If he had been an Arminian, I might have expected such a reply, but not from a Calvinist. The Calvinists admit God's absolute *will* for salvation, but only of a part; with them it is a matter of *foreordination* and *DECREE*. As to Mr. Rice's criticism on the Greek word, here rendered "*will*," it is neither correct nor important. It sometimes means *will*, and sometimes *desire*. When the Saviour said to the leper, "I *WILL*—be thou clean," he did not express a *mere* *DESIRE*, but a determinate will. And this is the nature of the will of Almighty God, for universal salvation. If not—if it be merely a *desire*, and yet all not saved, I would like to know if God will not possess an ungratified desire to all eternity! That result would follow, if my friend's exposition of the passage be correct. I should like to have an answer to this inquiry. Besides, does Mr. Rice, an Old School Presbyterian, *mean to say* that God really even *desires* the salvation of ALL MEN? All those expressions of Jesus Christ, which he quoted, are to be understood in a qualified and restricted sense; as when he said, "I *would* have gathered you together, but ye would not," elsewhere—"I

WILL draw all men *unto me*." That WILL will certainly be accomplished. "God has no pleasure in the death of the wicked," in itself considered, merely for the *sake* of death; still he did make men "subject to vanity;" at the same time ordaining their ultimate deliverance into the glorious liberty of the sons of God. But what says the Creed, on man's present sinfulness, and God's "desire" (!) for the sinner's salvation? See the Confession of Faith, Chap. V. Sect. IV. "As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth BLIND AND PARDON; from them he not only *withholdeth his grace*, whereby they might have been enlightened in their understanding, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they *had*; and *exposeth* them to such objects as their corruption makes *occasion of sin*; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan; whereby it comes to pass that they harden themselves, even under those means which God useth for the *softening of others*."

Does Mr. Rice believe that men can turn to God, whom God does not desire to have turned to him? and does God *desire* the salvation of those thus described in the Creed? But, he says, the terms of salvation are *offered* to all. They are *not* offered to ALL. Millions of men live and die, to whom the Gospel is *not* offered. But the Bible language is, that the grace of God *bringeth* salvation to all men; and the *proclamation* of this salvation that shall come to all, is the GOSPEL. Those who hear and receive that Gospel, have the present, special salvation in this life. [*Time expired.*]

[MR. RICE'S TENTH REPLY.]

My friend, Mr. Pingree, will discover, before the close of this discussion, that when I state facts, and they are denied, they will be proved. He denies that Mr. Paige acted improperly in relation to Doddridge's comment of John v. 25, 28, 29. Let us see. On page 174 of his *Selections*, Mr. Paige quotes the passage in John v. 28, 29—

"Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice," &c. This is the only passage quoted in this section. He then remarks as follows :

"Orthodox writers and preachers, in the present day, attach about as much importance to this passage, as to the parable of the rich man and Lazarus. They seem to be positive, that the doctrine of endless misery is taught here. Although my proof to the contrary, drawn from writers who believed the doctrine of torments in the future life, for sins committed in this, is not so full as on some other texts, yet a few selections will be exhibited."

And what selections does he give ? The first is Lightfoot, who says :

"These words might also be applied to a spiritual resurrection, as were the former, (and so, *coming out of graves* meaneth, Ezek. xxxvii. 12,) the words of the verse following being only translated and glossed thus : *and they shall come forth, they that do good*, after they hear his voice in the Gospel, *to the resurrection of life ; and they that do evil*, after they hear the Gospel, *unto the resurrection of damnation*. But they are more generally understood of the general resurrection," &c. *Harm. Evang. Part iii. John v. 28.*

But Lightfoot, as Mr. Paige admits, adopted this common and obvious interpretation as the true one ; for he remarks :

"Hence it appears, that Lightfoot considered this application allowable, though he rather chose to adopt the opinion, which he says was more generally received."

The second "orthodox" authority he quotes, is Cappe, a Universalist of the Restorationist school, brought forward as making concessions favorable to Universalism ! He says,

"Rev. Newcome Cappe believed, most firmly, in a *future retribution*, or, in other words, misery in the future life.— *Whether he believed that misery will be endless, or not, is of no consequence*, so far as the present question is concerned."

Next, Doddridge is introduced without remark, as follows :

"Some dead bodies raised to life, and many souls made spiritually alive. I express it thus ambiguously, because I am something doubtful whether it may not refer to the *conver-*

sion of sinners by *Christ's ministry*, rather than the *resurrection* of a few by his *miraculous power*. It is well known, sinners are often represented in Scripture as *dead*; (Mat. viii. 22, Eph. ii. 1, v. 14, 1 Tim. v. 6, and Jude ver. 12,) and if the expression, *oi akousantes*, is to be taken as we render it, with the most literal exactness, for *they that hear*, or they, and they alone, that so attend unto the voice of Christ as to believe in him—it will then limit it to this sense; which seems also favored by ver. 24, *where death plainly signifies a state of sin and condemnation.*" *Note in ver. 25.*

Now mark the fact—Doddridge is here introduced as an orthodox writer conceding the correctness of the Universalist interpretation of John v. 28, 29. Let us now look at the true comment of Doddridge on this passage. It is as follows:

"And therefore, *wonder not at this* which I have now declared concerning the resurrection of a few, shortly to be expected; *for the time is coming in which all that are DEAD AND BURIED* now, and all that shall then be lying *in the graves*, though mouldered away and consumed there, *shall hear his voice, and shall come forth OUT OF THE DUST, they that have done good, to the resurrection of eternal life, and they that have done evil, to the resurrection of FINAL damnation.*"

Such is the real paraphrase of this important passage by Dr. Doddridge. This, however, is entirely omitted by Mr. Paige, and a note on the 25th verse, which is admitted to speak of spiritual death, introduced in its stead!

The next "orthodox" concession is from Dr. Whitby. Does he quote the real comment of Whitby on the passage under consideration? He does not. He, however, takes Whitby's note on 1 Pet. iv. 6, and places it under John v. 28, 29, as an admission by Whitby, that the Universalist exposition of the passage is correct! At the end of this note, as in the case of Doddridge, he places the following: "*Annot. in 1 Pet. iv. 6;*" which might readily be understood to be simply a reference to what Whitby had said in relation to that passage. Why were these extracts placed under this passage, as "orthodox" concessions? This is the honest Mr. Paige! I confess, I have no confidence in him. Mr. Pingree would do well to

bring forward the real writings of authors, and not rely on such extracts.

The first argument offered in his last speech, is the promise to Abraham—"And in thy seed all the families of the earth shall be blessed." This promise is explained by Paul: "And the Scripture, foreseeing that God would justify the heathen THROUGH FAITH, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed," (Gal. iii. 8. The Church of Christ was to embrace, at a future day, not only the natural descendants of Abraham, but all nations, who were to be justified *through faith*, not without faith. Moreover, Hosea Ballou, the young man who, at the age of 21, was so wise, asserts, that Christ did not come to save men in *another world*, but in *this*. Mr. Ballou is against Mr. Pingree; and they must settle the difficulty as best they can.

The gentleman's *second* argument was founded on Acts iii. 26, "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Does the Apostle say, they were to be turned from their iniquities in *another world*? Certainly not. Besides, Ballou says, Christ did not come to save men in another world. Therefore they must, even according to Universalism, be turned from their iniquities and blessed in this world, or never!

But the gentleman also quoted the declaration of Christ, "And I, if I be lifted up, will draw all men unto me." So it is said "All Judea, and all the region round about Jordan" were baptized by John in Jordan, "confessing their sins," Matt. iii. 5, 6. And yet we are informed by the inspired writers themselves, that many refused to receive John's baptism, (Luke vii. 30.) Such language is constantly used to signify a *great number*; and since the Scriptures every where make *faith* a condition of salvation, it must be so understood here.

The next passage quoted by Mr. Pingree, is Rom. xi. 26, "And so all Israel shall be saved." To this I answer—1. The Apostle, in the 9th chapter of this same Epistle, confines the promise of salvation to those Jews

who repent and believe in Christ. "For," says he, "all are not Israel that are of Israel: neither because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. *That is, they which are the children of THE FLESH, these are not the children of God; but the children of the promise are counted for the seed,*" verses 6—8. 2. The obvious meaning of the passage is, as the connection proves, that the Jews, as a people, though dispersed among all nations for many centuries, will, when the fullness of the Gentiles is come in, be converted to Christianity and saved.

I must now pay my respects to the gentleman's argument from Rom. viii. 19—"For the earnest expectation of the creature waiteth for the manifestation of the sons of God," &c. Does the Apostle say, the *creature* itself waits to be made the sons of God? By no means. Yet this must be his meaning, if Universalism is to be supported by this passage. But look at the *connection*. In verses 16, 17 of the same chapter, we read as follows: "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may also be glorified together." That is, if we here become children of God, and are willing to suffer for the sake of Christ, *not otherwise*, we shall be glorified—we shall secure the inheritance. And what is the inheritance? Peter shall answer: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," 1 Pet. i. 3—5. Observe, this inheritance is *in heaven*; and those who are to obtain it, are kept by the power of God *through faith* unto salvation. It thus appears conclusively, that faith is essential to salvation; and consequently the gentleman's exposition of Rom. viii. 19, is wholly incorrect.

His next argument is founded on Rom. iii. 3: "For what if some did not believe? Shall their unbelief make the faith of God without effect?" By the *faith of God* he understands the *promises* of God. But I ask, has God any where promised to save the impenitent and unbelieving? He has not; for in this same chapter, the Apostle makes faith necessary to salvation—"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation *through faith* in his blood, &c.—that he [God] might be just and the justifier of *him that believeth in Jesus.*" There is not a word here, intimating that God ever promised to save those who do not believe.

The gentleman would fain excite prejudice against our Confession of Faith, because it teaches that the works of the unregenerate are not good, and yet the neglect of them would be more sinful. Will he be kind enough to explain the following passage of Scripture?—"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God," Rom. viii. 7, 8. In the 1st Epistle to the Corinthians, Paul, showing the necessity of charity or love in order to rendering acceptable service to God, says—"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing," ch. xiii. 1—3.

Locke and Bush, of whom the gentleman speaks as Orthodox, are not so considered. Whatever may have been the standing of Dr. Bush for soundness before the appearance of his late work on the Resurrection, he is not, and cannot be, hereafter, regarded as an Orthodox man. He has, indeed, been strangely led astray, as were many before his day, by "philosophy falsely so called."

The gentleman still labors to disprove the resurrection of the body; and, strangely enough, he finds an argument against it in the following illustration of the doctrine, given by Paul: "Thou fool! that which thou sowest is not

quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain: it may chance of wheat, or of some other grain: but God giveth it a body, as it hath pleased him," &c., 1 Cor. xv. 36—38. Now it appears to me, that this illustration fully establishes the doctrine he is attempting to disprove. Does not the new stalk rise out of the seed? Is not the oak, in miniature, enclosed in the acorn? And does it not spring up out of the acorn? Is not the young plant, at first, nourished by the substance of the seed? Will the gentleman say, that the plant is a *new creation*, without connection with, or dependence upon, the seed? So the spiritual bodies of the saints will be composed of the substance of their present bodies, wonderfully refined by the power of God. For he will "quicken their *mortal bodies*." Or will the gentleman say, the soul is mortal? Paul speaks of our *mortal bodies*; but Universalism, of our *mortal souls*! These, however, Mr. Pingree says, are "*minor matters*!"

I need not spend time in further remarks concerning the reconciling of "all things," spoken of in Col. i. 20, and Eph. i. 9, 10. The immediate connection, as I have proved, teaches, with perfect clearness, that men will be saved—presented "holy, and unblamable, and unreprouable in his sight; *if they continue in the faith grounded and settled, and be not moved away from the hope of the Gospel*." They must be converted to Christianity, and persevere therein unto death; or they cannot be saved. So teaches Paul in the very chapter from which Mr. Pingree attempts to prove, that all will be saved, whether they continue in the faith, or not!

Strangely enough, he tells us, that some were *then* reconciled, and they were to be presented before God, holy and unblamable, if they continued in the faith. Does he mean to intimate, that those who were then Christians could not be saved, unless they continued in the faith—that God required of them what he required of no others, in order to their being saved? He says, Calvinists hold, that God judicially blinds and hardens men for their

sins. Does he remember, that Paul said, "Whom he will he hardeneth?"

But the gentleman passes by "minor matters." And what are these minor matters? Whether Jesus Christ is a mere man or God, equal with the Father; whether he is to be adored and honored even as the Father, or respected as a man; whether he died in our stead, bore our sins, that through his sufferings and intercession our sins may be forgiven; whether men are to be sanctified by the Holy Spirit, &c.; these are *minor matters* with Universalists!!! Yet these are the themes on which the inspired Apostles, in their ministry, delighted to dwell. "God forbid," exclaims Paul, "that I should glory, save in the cross of our Lord Jesus Christ." But with Mr. Pingree these are *minor matters*!

The Saviour commanded his Apostles "to preach the Gospel," and to say to all, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." This last, if we are to believe the gentleman, is no part of the Gospel; the Gospel, he says, brings salvation to all. Then the Apostles, it seems, were to preach the Gospel *and something besides*! But Mr. Ballou says, Christ came to save men in this world, not in another. Mr. Pingree would seem to contradict "Father Ballou," and to maintain, that the salvation of Christ belongs to another world! Why do father and son thus contradict each other?

The gentleman is quite uneasy, lest I should keep back the strongest arguments to the last. I promise to give him full employment to the end. If I do not, then let him complain.

I have presented *five* distinct arguments against Universalism. The *fifth* is—that it makes God the author of all the sin in the world. This revolting and blasphemous doctrine, is boldly avowed by leading writers in the gentleman's church. This he will not venture to deny. Mr. Ballou asserts, that man is not a free agent, but moves by necessity; that Eve was tempted by her own lust, having in her very constitution the principles of corrup-

tion; in a word, that God is the cause of all sin! Nor can we wonder, that Eve is represented as depraved in her constitution, as it came from the hands of God; for the same author asserts, that Jesus Christ was tempted in the same way! He was not tempted by the devil, Mr. Ballou asserts; (though Matthew and Luke assert the contrary;) for the Universalists have expunged the existence of the devil from their creed! They assert, that there is no such being. How then, according to these Universalist gentlemen, was Jesus tempted? Mr. Ballou says, when the devil is said to have showed him all the kingdoms of the world, and the glory of them; he was tempted by the same kind of *ambition* which led Alexander the Great to conquer the world!!! The only difference, according to him, between Christ and Alexander, was—that the former did not yield to the promptings of his ambition! Oh, if the Saviour of the world were such a being, what should we think of the foundation upon which rest the hopes of our ruined world?

In opposition to this doctrine, I have maintained, that God created man with an immaterial, immortal soul, “in knowledge, righteousness, and true holiness,” a free moral agent—“with the law of God written on his heart, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change;”—that the sin of our first parents God was pleased to *permit*, having purposed to order it for his own glory. See *Confession of Faith, Chap. IV. and VI.*

VI. My *sixth* argument against Universalism, is—that *it wholly denies the doctrine of the vicarious sufferings of Christ.* There are *three*, and only three leading principles in modern Universalism—1. That sin proceeds from physical causes, from the physical constitution of man; and, consequently, the resurrection, by removing these causes, will make all men holy. 2. That all men are, in this life, rewarded and punished precisely according to their merit or demerit; consequently, the present life can have no influence whatever in determining the condition

of man hereafter. 3. That all punishment here is disciplinary, and intended for the ultimate good of the sufferer.

The adoption of the second principle, viz. that all are fully rewarded and punished in this life, leads necessarily to the denial of the vicarious sufferings of Christ. For if every man pays fully his own debts, satisfies the claims of divine justice, what need has he of a *surety*, a *substitute*, a *mediator*? He owes nothing; he is, therefore, under no condemnation; he is in no danger. This false principle being adopted, the Universalists are led—

1st. To the rejection of the doctrine of the Divinity of Christ. They are not even *Arians* in their views of his character; they adopt the low Socinian doctrine, that Christ is a *created, dependent being*, a **MERE MAN**!

2nd. They deny the doctrine of the atonement—the vicarious sufferings of Christ, maintaining that he did not suffer for the sins of all, or any of the human race. Mr. Ballou says, “Christians have, for a long time, believed, that the *temporal death* of Christ made an atonement for sin, and that the *literal blood* of the man who was crucified, has efficacy to cleanse from guilt; but surely this is carnality, and carnal mindedness, if we have any knowledge of the Apostle’s meaning, when he says—‘To be carnally minded is death.’” *Treatise on Atonement*. p. 122. The great majority of American Universalists, as Mr. A. C. Thomas testifies, hold this doctrine. In what kind of atonement do they believe? *The act of becoming reconciled to God*, they regard as the only atonement; so that every man makes atonement for himself! “To believe in any other atonement,” says Ballou, “than the putting off the *old man*, with his deeds, and the putting on the new man, is carnal mindedness, and is death.” *Ibid.* p. 123.

Now let us inquire, what say the Scriptures concerning the character and the work of Christ?

1. Concerning his *character* the Scriptures abundantly teach, that he is both *divine* and *human*—**GOD** and **MAN**. Isaiah, “the evangelical prophet,” guided by the Holy

Spirit, and looking to the coming of Christ, thus writes: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," chap. ix. 6. Here we have distinctly presented the two natures of Christ, divine and human. He is a child born, a son given; this language has reference to his *human nature*. He is The mighty God, The everlasting Father; and here we have presented his *divine nature*. There is not a passage in the Bible in which any creature, however exalted, is called the mighty God, or the everlasting Father.

The same doctrine is taught by Micah, chap. v., whose prediction guided the priests and scribes to the place of the Messiah's birth, Matth. ii. 4, 5. Micah says, "Out of thee [Bethlehem] shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting;" or, literally translated, *from the days of eternity*. Here we are taught, that the Son of God exists from eternity, and, consequently, is possessed of supreme Divinity. And yet he is man; for the prophet immediately speaks of his birth in this manner: "Therefore will he give thee up, until the time that she which travaileth hath brought forth," &c.

In Matth. xxii. 45, we have the same doctrine taught by our Lord himself. He asked the Jews, "What think ye of Christ? whose son is he?" They, supposing the Messiah to be merely human, replied, "The son of David." The Saviour exposed their error in the following language: "How then doth David in spirit [by inspiration] call him Lord? saying, 'The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool.'" This question the Jews could not answer; but if we admit him to be both divine and human, there is no difficulty. As he was God, he was David's Lord; as he was man, he was David's son.

This doctrine is farther confirmed by Rev. xxii. 16, where Jesus Christ says, "I am the root and the off-

spring of David, and the bright and morning star." How is Christ both the *root* and the *offspring* or *branch* of David? As he is God, he is the root of David; for David was created and sustained by him. As he is man, he is the branch or offspring of David, because he descended from him. Thus we again find his two natures mysteriously connected.

This doctrine is taught by Paul in his Epistle to the Philippians, chap. ii. 6, 7, "Who being in the form of God, thought it not robbery *to be equal with God*; but made himself of no reputation, and took upon him the form of a servant, and was made *in the likeness of man*," &c.

Such is the plain and unequivocal teaching of the Bible concerning the glorious character of Jesus Christ, "the mighty God," "the man of sorrows!" But these, in the view of Mr. Pingree, are *minor matters!!!* Yes, minor matters; though they are of such moment, that they were the constant theme of prophecy, from the time when the first promise of life was given to our fallen parents—"The seed of the woman shall bruise the serpent's head"—till the last of God's inspired prophets had delivered his message to men; and though all the sacrifices of the Old Testament pointed to his coming and his work! **MINOR MATTERS!**

2. But what do the Scriptures teach concerning *the work* of Christ? They teach, that he came to "save his people *from their sins*," Matth. i. 21. Not from sinning merely, but from the evil to which they were exposed for their sins—*the sins they actually commit*. All men were under obligations perfectly to obey God's pure moral law; but all had sinned and come short of the glory of God. By the deeds of the law not one could be justified. How, then, were they to be saved? Paul shall answer: "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." But how did he redeem them? The same Apostle answers: "Christ hath

redeemed us from the curse of the law, being made a curse for us," &c., Gal. iv. 4, 5, and iii. 13. The same doctrine is most clearly taught by Isaiah: "All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all," chap. liii. 6. Peter, the Apostle, says, "Who [Christ] his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed," 1 Pet. ii. 24.

What is the meaning of this language? God laid upon Christ our sins—that is, (for it can mean nothing else,) he laid upon him the punishment due to our sins. The expression, he "bore our sins," has the same meaning, as is evident by reference to Ezekiel, xxxiii. where it is said, the son shall not bear the iniquity of the father; and the father shall not bear the iniquity of the son, that is, each shall bear the punishment of his own sins.

How forcibly the glorious doctrine of Christ's vicarious sufferings, and the consequent justification of those who believe in him, is set forth in the following language of Paul: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law, is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by the faith of Jesus Christ, unto all and upon all them that believe: for there is no difference. For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus," Rom. iii. 20—26.

This is the glorious "corner stone," the sure foundation which God has laid in Zion; and "other foundation can no man lay than that is laid, which is Jesus Christ."

No wonder Paul exclaims, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Here the penitent sinner plants his feet upon the Rock of ages, secure of the pardon of all his sins, of justification unto eternal life. The dying believer fixes his eyes upon the cross of Christ, assured that he will speedily stand in the midst of that company whom John the Apostle saw, who had "washed their robes and made them white in the blood of the Lamb."

Universalism, whilst it promises salvation to all the human race, sweeps away the only refuge of sinners, and leaves them exposed to endless ruin. Paul determined to know nothing among the people, "save Jesus Christ, and him crucified;" but with Universalism the cross of Christ is a matter of no interest!

The gentleman does not deny that "Partialists," as he calls them, have done, and are doing, incomparably more to have the Gospel preached to all men, than Universalists; but he says, those who are thus active, feel like Saurin. Is he aware, that many of them are men who have solemnly adopted the Confession of Faith he so abuses, and of whose cruel feelings he has so eloquently spoken?

But he says, those who send the Gospel to the heathen, desire and pray for their salvation; and Universalists preach just what they pray for. Why, then, he asks, do they find fault? Truly Universalism is kind *in words*. It reminds us of some of olden times, who said to the poor, "Depart in peace, be you warmed and filled," but gave them nothing, James ii. 16. The world is in a perishing condition; and Universalism, in its tender mercies, takes away the foundation on which they might build their hopes of salvation, and says, "Depart in peace;" be saved!

Verily, if Christ is a mere man, as Universalism teaches, there is no possibility of salvation to any sinner. I despair of salvation if this doctrine be true. I never expect to see God in peace! [*Time expired.*]

[MR. PINGREE'S ELEVENTH SPEECH.]

Respected Auditors—The proposition before us is this: "The Scriptures do teach the ultimate holiness and salvation of all men." To sustain the affirmative of this, I have presented several full and distinct arguments, drawn from the RESURRECTION of all men to immortality, incorruption, and glory, in Christ, bearing the image of the heavenly Adam; made as the angels of God in heaven, to die no more; from the testimony that all who SIN, and are in CONDEMNATION, as taught in Rom. v. 12—21, are to be made RIGHTEOUS, to be JUSTIFIED and SAVED—as many as were sinners, whether more or less; from the teaching of Paul, in the 8th of Romans, that "the creature," or CREATION, now "made subject to vanity, not willingly, but by reason of him who hath subjected us in hope, SHALL BE DELIVERED from the bondage of corruption, into the glorious liberty of the children of God;" from the assurance that all THE WORLD is to be RECONCILED to God, through Jesus Christ, who is to GATHER ALL TOGETHER IN ONE—and if reconciled, saved; from the promise of God to Abraham, that all the nations, families, and kindreds of the earth, shall be BLESSED in the Seed of Abraham, Jesus Christ; which promise is confirmed by the solemn oath of Almighty God himself.

I now proceed to state another distinct argument in favor of the proposition, founded on the instructions of our Master, in Matt. v. 43—48: "Ye have heard that it hath been said, thou shalt LOVE thy neighbor, and HATE thine enemy: But I say unto you, LOVE YOUR ENEMIES; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; *that ye may be the children of your Father, which is in heaven.*"

Now, we are to become the children of God, by *loving our enemies*, and doing them good, and not evil. What does our Father in heaven, the Sovereign Creator? so that, by doing the same, *we* may be like *him*? The Saviour answered thus: "For he maketh his sun to rise on the *evil* and on the good; and sendeth rain on

the just and on the *unjust*. For if ye love them that love *you*, what reward have ye? Do not even the publicans the same? and if ye salute your brethren only, what do you more than others? Do not even the publicans so? Be ye therefore perfect; even as your Father which is in heaven is perfect." The argument that I derive from the passage, is this: *God loves his enemies*; he therefore requires human beings to love their enemies, in order that they may be like him. If God *hated* his enemies, we would be required *to do the same*. If he casts them off into endless and remediless perdition, it is evident that he does hate them. Hence all the persecutions in the Christian world have arisen from the error of supposing that God will endlessly damn the wicked hereafter. Professed Christians have *therefore* deemed it proper, and even necessary, to damn them here! I have already read Mr. Rice's doctrine from the third section of the third chapter of his Confession of Faith: "By the DECREE of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life; and others are FOREORDAINED TO EVERLASTING DEATH." Yet we are required to *love our enemies*, before we can be *like God*, and become characteristically his children! The Confession says more: "These angels and men, thus predestinated and foreordained, are *particularly and unchangeably DESIGNED*; and their number is so *certain and definite*, that it *CANNOT be either increased or diminished*." Again, to this effect,—Chap. V. Sect. VI. "As for those wicked and ungodly men whom God, as a righteous judge, for former sin, doth BLIND AND HARDEN; from them he not only *withholdeth* his grace whereby they *might have been enlightened* in their understandings, and wrought upon in their hearts; but sometimes, also, *withdraweth* the gifts which they *had*; and EXPOSETH them to such objects as their corruption makes occasion of sin; and, withal, gives them over to their own lusts, the temptation of the world, and the power of Satan; whereby it comes to pass that they harden themselves, even under those means which God useth for the *softening of oth-*

ers!" I place his Creed against the Bible, as to God's disposition towards sinners; and leave that argument.

I now state another argument—it is one which I have hinted at already; but which Mr. Rice has not noticed; to wit, That God will *SUBDUE* all things to himself, in Christ. Paul, in the third chapter of his Letter to the Philippians, last verse, says, that "the Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to *SUBDUE ALL THINGS UNTO HIMSELF.*" In Hebrews, it is distinctly taught we are to "be in *SUBJECTION* to the Father of spirits, and *LIVE.*" The argument is, that as all are to be subdued to Christ, thereby receiving spiritual *LIFE*, all will be holy and saved.

I know that in Philippians, Paul says only, that he is *able* to subdue all to himself; but in 1 Cor. xv. 24–28, he says he *will do it*. Listen: "And when all things shall be subdued unto him, then shall the Son also, himself, be subject unto him that put all things under him; *THAT GOD MAY BE ALL IN ALL.*" This is plain language: All shall be subject to the Son; the Son shall then be subject to the Father; and God, who is *LOVE*, shall be *ALL* in *ALL!!* Will Mr. Rice *now* give some attention to this argument?

I will now notice the prominent points of the last speech, of last night. But first, a word on the disparaging remarks which the gentleman made in order to throw doubt upon the authorities quoted by Paige. He stated that he had no confidence in Paige's selection of passages upon disputed texts, from authors believing in future punishment. His object was to throw *suspicion upon the whole book*, as a fabrication, and thus divert your attention from the authorities I presented from his work. My friend seems very fond of *going out of the way*, in this discussion, to dwell on individual characters; or if he finds a mistake in Grammar, as to some Greek word, he hauls it in, though it has no bearing whatever upon the question before us—though not within a thousand miles of the point in hand. He now attempts to throw suspi-

cion on this compiler of the "Selections," because he quotes Lightfoot and Cappe, on the 28th verse of John v., and Doddridge on the *preceding verses*. Mr. Paige distinctly says, at the end of the quotation, "*Note on verse 25.*" The object of the quotation from Doddridge, was to illustrate the meaning of the word "*dead*;" and it is *not* introduced as a comment on the 28th verse. There is no deception or dishonesty in showing, under the 28th verse, Doddridge's understanding of the word *dead*, used in the verse preceding, where he explicitly *acknowledges* it to be in reference to that verse. This must suffice for the present.

Mr. Rice disposes of all my proof texts in a very summary way; as that "God is the SAVIOUR of all men; that his GRACE brings salvation to all; that he WILL HAVE all men to be saved; that he made promise, by oath, to Abraham, that all the nations of the earth should be BLESSED in Christ; the words of the Saviour—"If I be lifted up from the earth, I WILL DRAW all men unto me," &c. My friend says, Mr. Ballou teaches that there is *no salvation in a future life*. It is now time for me to notice this oft repeated assertion; and it is only necessary to notice it, because my friend now seeks to *hide* continually behind "*that young man!*" Mr. Ballou said that there was *no evil in the future life*, from which Jesus Christ came to save man; *and so I believe*. Mr. Ballou does NOT teach that man is not to enjoy SALVATION *hereafter*; for he does believe and teach, that men are to be raised from the dead, saved from the *present evil state*. This shows you how Mr. Rice has attributed sentiments to us which we do not hold. He finds it easier to hide himself behind some "*young man,*" than to come up fairly to the work before him. This audience will not be so well satisfied with that course, as by his taking hold of the passages I present, and fairly endeavoring to set them aside.

He made an allusion, apparently to depreciate my worthy friend, Rev. Abel C. Thomas, the present Pastor of the Walnut street Universalist Church; throwing out the insinuation that Mr. Thomas had found it best, of late, not

to discuss Universalism any more. It is the opinion of those who know him, that self-styled Orthodoxy will yet receive some hard knocks from that quarter. He has now a negotiation pending for a written discussion with Rev. Dr. Breckenridge, of Baltimore, (a man not second to Mr. Rice, either in the controversial or theological world, or in the Presbyterian Church,) for discussing the same proposition as the one in the discussion with Rev. Dr. Ely, from which Mr. Rice read. This insinuation, therefore, was not only uncalled for, but *unfounded and out of place*.

While I am about it, I will correct another matter. My friend is in the habit of calling certain doctrines the PREMISES of Universalism; as for instance, the materiality of the soul; (although in all the cases he referred to, those men were believers in the future immortality of all men;) Vicarious Atonement; the Trinity; the Deity of Jesus Christ; and the personality of the Holy Spirit. Neither *these*, nor their *opposites*, are the PREMISES of Universalism; and if he hereafter repeats this assertion, he will do it knowingly and wittingly, in face of my explicit denial. A man may be in favor of the Deity of Christ, or not; he may believe in three Gods, as Trinitarians, or in One; he may believe in Vicarious Atonement, or not; and yet be UNIVERSALIST. Both Unitarians and Trinitarians have believed in final universal salvation.

What, then, *are* the premises of Universalism? Upon what foundations does it rest? *They are these*: All Universalists place their hopes of universal salvation on God, as a Being of infinite LOVE, boundless BENEVOLENCE, and ALMIGHTY POWER; on his PURPOSE, WILL, and PROMISES for the final holiness and salvation of all men; and on the express teachings of the BIBLE, by Prophets, by the Saviour, and his holy Apostles. *THESE* are our *premises*, and not those other various doctrines, or the denial of them. He will find them so presented in all Universalist works. From these we arrive at the conclusion to which we come. Still, Universalist writers discuss the Trinity, the Atonement, the origin of evil, and the Free Agency

of man ; but these are NOT *the premises of Universalism*. You see, and I hope Mr. Rice will now see, that they are not. Partialists themselves differ in many things, even in relation to the destiny of man. Some believe in *literal Hell-fire*, to burn the souls and bodies of men ; while others believe that Hell is only a spiritual matter, arising from the conscience ; and some even make it quite a comfortable place ! Some have men damned by their *free agency* ; and others by an irresistible Divine DECREE ; some believe it necessary to be *immersed in water*, in order to be saved ; and others not. So they differ quite as much among themselves, as Universalists. Mr. Rice ought not to dwell on those minor points ; *minor*, I mean—and let me say it once for all—only in reference to their not being the point before us in this discussion. It may be much easier for Mr. Rice to read an essay on the Trinity, or on Vicarious Atonement, than to answer *my arguments*. He seems disposed to make the most of the *common prejudices* in favor of the Trinity, and those other dogmas, no matter how little they have to do with the final holiness and salvation of all men. Besides that, he is not correct in his statements. He states that Universalists believe Jesus Christ to be a MERE MAN, and emphasized the word "*mere*." Now I do not believe that any Universalist writer has ever said that Christ was "*a mere man*." They may have done so ; if they have, I cannot help it. I do not, myself, believe this doctrine. This is what I believe on that subject : We believe, with Paul, that "there is ONE GOD, and one MEDIATOR *between* God and men, THE MAN CHRIST JESUS." I do not call him "*a mere man* ;" but affirm that he was *divinely commissioned*, authorized, and inspired, and endowed with the Spirit of God without measure ; that he is the SON OF GOD, and clothed with full power to execute the Divine will. 'This is enough.

Once more we have something to say about the resurrection. Mr. Rice replied to my first inquiry about *what body was to be raised*—whether this same physical body—

by using the words of Paul—"Thou fool!" I then urged him to read the passage through; thus: "'Thou fool! thou sowest not that body that shall be.'" My friend replied, by quoting the illustration of Paul—"but bare grain; it may chance of wheat, or of some other grain; but God giveth it a body, as it hath pleased him, and to every seed his own body." He illustrates this by the acorn and the oak. I now ask, *Is the acorn raised up?* Is it a raising up of *the acorn* that is planted? Was *the oak* planted? and does *that* rise? He said the oak came out of the acorn. So, then, the acorn is not the oak, nor the oak the acorn. Thus I have taught, all along, that the immortal beings hereafter, *come from us*. In using this illustration, Mr. Rice yields the whole argument!! He does not believe that the body of the acorn comes up, or that the oak was the acorn. However this may be, the language of Paul is, "'Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body which shall be.'" I trust this question is now finally settled.

I have already said that I would not enter into a controversy upon the Trinity and the Vicarious Atonement. They are not connected with the present proposition. If Mr. Rice chooses to discuss them *hereafter*, by separate propositions, I am willing to do so; but such a discussion is out of place here. Nevertheless, I will notice any remarks which may seem to have a bearing on the general subject before us.

Mr. Rice's last speech of last night, might serve well to please his friends. It was a good Orthodox sermon. The illustrations, exhortations, and declamation, were very appropriate, and seemed to give great pleasure to Presbyterian Partialists. But what had that speech to do with the question, "Do the Scriptures teach the *final holiness and salvation of all men?*" I will, however, notice a few points in it. He says that when Jesus Christ sent his disciples to preach the Gospel, he directed them what to say, as the Gospel. These were the words they were

to use: "He that believeth and is baptized, shall be saved; and he that believeth not shall be damned." He did not tell them to say this. He directed them to *preach the GOSPEL*; and what *was* that Gospel? Mr. Rice says it was, "those that believe shall be saved, and those that believe not shall be damned." Suppose he says correctly—which he does not—what is it they were to *believe*? They were to believe the GOSPEL. We still come back to the question, then—What was the Gospel? It was that Gospel which teacheth that "the grace of God bringeth salvation to all men." Those who heard it and believed it, were to be saved, *in this life*, by a present, special salvation. But ALL were *finally* to be saved, according to God's will and purpose. Those who rejected it, were *damned*, while they remained in a state of unbelief; but as to the ultimate salvation, and what the Gospel *is*, what does the Bible say? Paul says, "The Gospel was preached before unto Abraham, saying, In thy Seed shall *all families and kindreds of the earth* BE BLESSED." The Gospel there reveals the final universal salvation. Those who receive this Gospel, are saved *now*; but all shall finally enjoy the blessing that God has promised *in the Gospel*, and confirmed by solemn oath. As to the opposite of this doctrine, what is it? In the language of Saurin, "it renders life a *cruel bitter*;" the reflection is a "*mortal poison*" to him who receives it, embittering the whole existence. It is no wonder, as Saurin said, that the fear of Hell should make many melancholy, and others MAD! This is NOT the Gospel. All believers in ENDLESS DAMNATION are in a state of darkness. The Gospel, indeed, teaches final universal salvation; and those that receive it, enjoy moral light and life here; while those that reject it, are condemned or damned.

Mr. Rice had much to say about Father Ballou's declaring that human passions tempted Eve and the Saviour. He says that Jesus Christ, according to Universalists, was a *mere man*, "and not so mighty good, at that." He is horrified at the blasphemy of comparing his temptations to those of Alexander the Great, or others. A Sa-

cred Writer says, however, that "*Christ was tempted in all things as we are; yet without sin.*" Which, I ask, would more deeply wound the dignity of the character of Jesus Christ?—to be subjected to the trials and temptations that men usually meet with? or to think that a *diabolical spirit* from the pit of Hell, was permitted to *associate with him*, to *converse with him*, to tempt him with wicked thoughts, and LEAD HIM ABOUT from one place to another?! Which, think you, takes most from the dignity of character you have attributed to Jesus Christ, either as God, or man? the former view, or the latter? I should like to know.

My friend talks about Universalist doctrines depriving a dying world of its hopes of mercy. Which think you, is most in conformity with the character of God? the doctrine, that he purposes the final holiness and salvation of all intelligent creatures? or that he made man to be a sinner, and then *foreordained* the largest portion of mankind to endless misery? What *mercy* is there in Vicarious Atonement? Where is the *MERCY* of Calvinism, *FORE-ORDAINING* men before the foundation of the world, to endless blessedness, or to *IMMORTAL WOE*?! and making the number of them so certain that it cannot be increased or diminished! The Creed teaches, as I have shown, that God *blinds* and *hardens* men in sin—calls them outwardly by his Word—gives them some "*COMMON* operations of the Spirit," that they *cannot* give heed to, and that God did not desire or design to be "*EFFECTUAL*;" and then fixes their final doom in the regions of an immortal Hell!! And the man who holds this Creed, talks about there being "*NO MERCY IN UNIVERSALISM!!*"

[*Time expired.*]

[MR. RICE'S ELEVENTH REPLY.]

Mr. Pingree has indeed labored to prove, that in the resurrection a change is to be effected, which will introduce all men into a state of holiness and salvation. But how often have I urged him to point to one passage of Scripture which says, that they who die in their sins

will be made holy in the resurrection. Has he produced one? Can any one of the audience mention a passage produced here, which so teaches? But I have pointed you to the saints of ancient times, who endured the severest persecutions, "not accepting deliverance, that they might obtain a *better resurrection*." The Scriptures speak of two resurrections, of the just, and also of the unjust; and the former is called the "*better resurrection*." But according to the faith of Universalists, there is but one resurrection—that is the *better resurrection*. Then what folly it must have been, in those ancient believers, to endure so much for the sake of gaining a resurrection, which they could not, if they would, avoid obtaining! The inspired Paul, too, was equally deluded; for he suffered the loss of all things, and labored much, "if, by any means, he might attain unto the resurrection of the dead;" which, according to Universalism, he could not but attain! But Mr. Pingree says, he only wished to rise some higher in moral character in this world; and this, he would have us believe, is to be called "the resurrection of the dead!!"

He has also appealed to the 5th chapter of the Epistle to the Romans: "As by the offence of one, judgment came upon all men to condemnation," &c. I have said, that Universalists do not believe what Paul here says. I again ask Mr. Pingree, does he believe that all men, or any, were brought into condemnation in consequence of Adam's sin? If he is a Universalist, he does not. Does he believe that all, or any, are made righteous by the obedience of Christ? He does not; for he is now laboring to prove, that all will be made righteous by the power of God, at the resurrection. Why, then, does he bring forward passages of Scripture, the plain meaning of which he does not pretend to believe? But the first verse of the chapter, as I have proved, directly contradicts his exposition of the verses in question: "Being justified *by faith*, we have peace with God, through our ^{Jesus Christ,}" &c. Paul says, men are justified
Mr. Pingree says, they are justified whether

they have faith or not. This is just the difference between him and the Apostle!

He returns to his favorite argument from Rom. viii. 19—"For the earnest expectation of the creature waiteth for the manifestation of the sons of God," &c. Does the Apostle say the *creature* shall be *made the sons of God*? Universalists say so; but he is guilty of no such absurdity. The truth is, the word *creature*, or *creation*, (*ktisis*) here has its ordinary signification. The Apostle is speaking of the great privileges and glorious prospects of God's children; and he represents the whole creation—the world—as waiting in anxious expectation of the happy period when righteousness shall cover the earth. Long had the creation of God been abused and perverted by the wickedness of men; and it is here represented as earnestly desirous to be restored to its proper use. Nothing is more common with the inspired writers, than to represent the earth as mourning, because of the wickedness of men, and as greatly rejoicing in the prevalence of righteousness. Thus Jeremiah says, "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?" chap. xii. 4. Isaiah says, "Therefore hath the curse drowned the earth," &c. chap. xxiv. 6. And whilst uttering predictions of the prevalence of righteousness, through the preaching of the Gospel, he exclaims, in language beautifully figurative—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing," &c. chap. xxxv. 1, 2. The trees of the field are represented as clapping their hands with joy. Thus the creation is represented as earnestly looking for the happy period, when it shall no longer be perverted from its proper use by the wickedness of men; when they will "beat their swords into plough-shares, and their spears into pruning-hooks; when nation shall not lift up the sword against nation, neither shall they learn war any more."

But whether this exposition of the passage is correct

or not, certain it is, that it affords not the slightest evidence in favor of Universalism. For, as I have proved, the immediate context plainly teaches, that men cannot obtain the inheritance, unless they become children of God; and unto that inheritance they must be "kept by the power of God *through faith* unto salvation." So say Paul and Peter; but Universalists say, all will get the inheritance, whether they become God's children here, or not; and whether they have faith or not. Thus flatly do they contradict the Apostles of Christ!

The gentleman formed an argument for Universalism upon Matt. v. 44—"Love your enemies," &c. From this language he strangely infers, that God so loves his enemies, that he will save them, though they through life refuse to be reconciled to him! It is indeed true, that God loves his enemies; but his inference from this fact, is wide of the mark. Our Saviour has left on record the best answer to this argument. He says: "For God so loved the world that he gave his only-begotten Son, *that whosoever believeth in him should not perish, but have everlasting life.*" Thus we are taught by Christ himself, not that God so loved the world, that he determined to save all men, regardless of their moral character, but that those *who believe in Christ should not perish, but have everlasting life.* Therefore, those who do not believe will perish, will not have everlasting life.

Mr. Pingree has read that same chapter from the Confession of Faith again! How often does he purpose to read the chapter and section! Have any of you, my friends, counted the number of times he has quoted this? And, what is not a little remarkable, he never wanders from the point—not he! He is always at the point, proving, by reading the Presbyterian Confession, that the Scriptures teach the ultimate holiness and salvation of all men!!

He quotes Philip. iii. 21, to prove, that Christ will *subdue*, that is, *reconcile* all things to himself. This is an unfortunate step; for, as I have proved, this passage teaches the very doctrine of the resurrection, which he

discards. Christ, the Apostle says, "shall *change our vile body*, that it may be fashioned like unto his glorious body," &c. Our vile body, he says, might be translated "the body of our humiliation." I have inquired of him what this phrase means; but he maintains a profound silence. To change our vile body, requires an exertion of *physical power simply*. How, then, can this power, employed in subduing all things, make men holy?

But all will be *subdued* to Christ. Yes; but Paul says, "He must reign, till he hath *put all enemies under his feet*," 1 Cor. xv. 25. Does this mean, that all are to be reconciled? His disciples, our Lord says, shall sit with him on his throne, shall reign with him (Rev. iii. 21); but all enemies he will *subdue*, put under his feet; that "God may be all in all"—that all may be brought to acknowledge his authority. Who would have thought, that such language would be brought forward to prove, that all men will become children of God? Who does not know, that enemies are often *subdued*, who never became *reconciled*?

I regret, that my friend has thought proper again to introduce Mr. Paige. His conduct admits of no justification. He admits, that he has introduced Doddridge's comment on John v. 25, under verses 28, 29; but he says, he did so to show the use of the expression, *the dead*. This expression is not in the verses under which the note of Doddridge is introduced. In these verses we read, not that *the dead*, but that "they that are *in their graves*, shall hear," &c. Why, then, let me ask, did Mr. Paige print a note from Doddridge under them, to explain an expression which is not in them? The gentleman's explanation does not mend the matter; he would better give it up.

He admits that "Father Ballou's" doctrine is, that there is no evil *hereafter* from which Christ came to save men. Why, then, does he continue to quote those passages in which Christ is spoken of as the Saviour of the world, and apply them to a *salvation hereafter*, an *eternal salva-*

tion? Here I am constrained to expose a most singular course of conduct pursued by Universalists and by Mr. Pingree. When they find a passage of Scripture which represents Christ as the Saviour of the world, they at once apply it to a future state of existence; but when they are pressed with those numerous passages which teach, that *faith* is essential to salvation by Christ; they confine its meaning to the present life. Faith, the gentleman admits, is made necessary to salvation, but only *in* this world. How does he know? By what rule of interpretation does he confine the salvation of Christ to the present world, whenever faith is connected with it, and extend it to another world, when faith is not mentioned? I really desire information on this point. But Christ, he admits, does not save *all men HERE*; and Mr. Ballou asserts, that he does not save *any HEREAFTER*! What a suicidal thing Universalism is!

I may here turn aside to say, that of Mr. Thomas I said nothing offensive. I said, he seems to have concluded that it is not wise to continue those discussions in which he was once so zealous. As for the "heavy jolts" with which orthodoxy is threatened from his powerful arm, I can only say, we are prepared to feel them. We are not alarmed. His negotiations with Dr. Breckenridge proceed quite slowly. Nothing has passed between them, I am told, since last fall!

Mr. Pingree still seeks to avoid the necessity of replying to my exposure of the fundamental principles of Universalists, by denying that they are the premises on which they rely. Why, then, I ask, are these principles set forth and defended by all their standard writers, as those from which they infer the salvation of all men? If men can be good Universalists without these principles, why are they so zealously propagated? I find them in all their leading authors with whom I am acquainted; and I also discover, that they commence with setting them forth and defending them, and conclude with the doctrine of Universalism, as deduced mainly from them.

For instance, Mr. Ballou, in his *Treatise on Atonement*,

begins with attempting to prove, that sin is a much less evil than most persons imagine; and, consequently, deserves much less punishment. To accomplish this, he contends that man received from the hands of God such a constitution, being carnal, and not at all a free agent, that he could not avoid sinning; that God is the real cause of sin, and, of course, will not inflict eternal punishment on the wicked; that sin deserves no more punishment than is endured in this life, and therefore it would be unjust to punish men hereafter, and wholly unnecessary and impossible that Christ should suffer for the sins of men. Thus he proceeds, step by step, to his conclusion—universal salvation; and all the other leading writers pursue the same course. Step by step, therefore, I follow them, exposing the premises laid down by the father of modern Universalism, and thus proving the falsity of his conclusions, and his son refuses to defend him!

But Mr. Pingree says, a man may be a Universalist, and believe in three Gods or one God, in an atonement or no atonement, &c. How accommodating! Unfortunately, however, this statement flatly contradicts one of the gentleman's leading authors. Here is a book, the title of which is—"Exposition of Universalism, &c., by Rev. I. D. Williamson." This author, giving professedly the Universalist creed, says: "We can acknowledge no other being as God, but him alone. Hence with the sentiments of the Polytheist, who believes in many gods, the Pantheist, who believes that all is God, and the *Trinitarian*, who believes in three Gods in one, and one in three—we have no fellowship or communion," p. 11. Did you hear that? With *Trinitarians*, Mr. Williamson says, Universalists have no fellowship or communion; and yet Mr. Pingree, to escape the dire necessity of replying to my arguments, tells us, a man may be a Trinitarian, and yet a good Universalist! These, I presume, are "minor matters!" Whether Christ is God or man, to be adored or respected; whether he died to atone for our sins and save us from eternal ruin; these, with the gentleman, are minor matters! Whether we are to be

sanctified here by the Holy Spirit, or hereafter by the resurrection, is also a small matter.

Do the Scriptures represent these as minor matters? No, truly: they teach us, "That all men should honor the Son *even as* they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him," John v. 23. If Christ be truly God, as well as man, they who reject his Divinity, so far from honoring him, do what they can to rob him of his glory! This, however, with Universalism, is a "minor matter!"

Did Paul regard the doctrine of atonement by Christ crucified, as a small affair? Writing to the Corinthians, he says:—"For I determined not to know anything among you save Jesus Christ, and him crucified." Does he say, he determined to know nothing among them, save *Universalism*? Far from it. With Paul, Christ and his cross was everything; with Universalists, it is next to nothing! In reading their most popular works, I find nothing concerning Christ crucified, except as they oppose the views entertained by Christians generally.

I was truly surprised to hear the gentleman say, he was not aware that any Universalist writer had represented Christ *as a mere man*. That the champion of Universalism, who has gone up and down through the country provoking and fighting the battles of his church, who has never let his sword rust in its scabbard;—that he should not be better acquainted with his leading authors, is really astonishing. In Abner Kneeland's Lectures, page 127, I read as follows: "My reasons, therefore, for believing in *the simple humanity* of Christ, (which is only another word I use for *THE MAN Christ Jesus*,) are the following." He proceeds to give his reasons. Abner, it is true, has since become a blaspheming *Atheist*; but when these Lectures were delivered, he had a high standing among Universalists; and in these he speaks in terms of the highest admiration of Hosea Ballou.

This is not all. The "Expositor of Universalism," already quoted, thus speaks of Christ: "He claimed no higher title than the humble one, '*the son of man*,' and

if he claimed no more for himself, it is a misguided disciple that claims it for him. Instead, therefore, of 'giving the glory of God to another,' we [Universalists] maintain, that Jesus of Nazareth was a created, and a dependent being, deriving all his wonderful powers from God.

* * * * If you ask me, if he was *no more* than a man? my answer is, in the language of Scripture, 'He was made in *all things*, like unto the brethren,' but was anointed with the oil of gladness above his fellows; and indeed, with greater power than *any other man*," page 13. If this author tells the truth, Universalists believe, that Christ is a mere man, differing from other men only in his having received from God greater gifts than they! Have I not now proved what I said—that Universalists believe Christ to be only a man? Now compare with their language the language of inspired men, that the infinite difference in the sentiment may be seen. Inspired writers speak of Christ, not only as a man, but as the "Mighty God," "the Everlasting Father," "God over all, blessed forever," "the brightness of the Father's glory and the express image of his person, and upholding all things by the word of his power;" "whose goings forth have been from of old, even from everlasting;" "the root and the offspring of David, the bright and morning star;" David's Lord and David's son. How striking the contrast between the language of Universalism and the language of inspiration!

Mr. Pingree says, our Lord did not command his Apostles, in preaching the Gospel, to say, "He that believeth not shall be damned." Very well; if the Saviour himself said it, as he admits, it is true; and I desire only to prove it true. But, says he, those who believe not, *are condemned already*; and he that believeth, *is saved*. This is true; but observe the language of Christ. "He that believeth and is baptized, *shall be saved*; but he that believeth not, *shall be damned*." He speaks of a *future* salvation and damnation; and Mr. Pingree is obliged to change his language from the future to the present tense to protect Universalism! But he asserts again,

that the salvation to which faith is attached, is a present *special* salvation, not the future salvation. This is mere assertion. Let him, if he can, prove it by the Scriptures. I do not read there of *two salvations* by Jesus Christ. I know, the gentleman maintains, that God saves all men in the highest sense, and believers *specially*, that is, in a lower sense; and yet the obvious meaning of the Apostle is, that God is the Saviour of all men, in a lower sense, but *specially*, that is, in a higher sense, of those who believe.

I must now notice Mr. Pingree's argument from Gal. iii. 6, "In thee shall all nations be blessed." I was pleased to hear him quote this passage; for it directly contradicts the doctrine he is seeking to establish. "For the Scripture, foreseeing [foreseeing what? that God will save all men? No,] that God would justify the heathen *through faith*, preached before the Gospel to Abraham, saying, In thee shall all nations be blessed." The passage itself makes faith essential to salvation. And why did he not read the following verse? "So then they which be of FAITH are blessed with faithful Abraham." How glaringly Universalism perverts the word of God! Why did the gentleman omit the 9th verse, which refutes most clearly his doctrine?

Mr. Pingree endeavors to cover over the impiety of Ballou's declarations concerning the temptation of our Saviour, by quoting the Scripture, which says, "He was tempted in all things even as we, yet without sin." He cannot succeed. Ballou says, not that he was exposed to temptations such as we have, but that he was tempted by such *ambition* as prompted Alexander to his wars and conquests! If he had in him such ambition, even though he resisted it successfully, it is vain to say, he was perfectly holy.

The gentleman makes light of the idea, that the devil tempted Christ. Matthew and Luke both say, he was tempted by the devil. If Mr. Pingree chooses to say it is not true, I shall leave him to quarrel with the inspired writers!

I have offered *six* distinct arguments against Univer-

salism—assailing and exposing its fundamental principles, and showing thus the falsity of the conclusion built upon them, that all men will be saved. Mr. Pingree makes no attempt to reply to these arguments, or to defend the great doctrines of his system. To convince you that he is not bound to defend these great principles, he said, a man might be a Trinitarian, and yet be a good Universalist. Mr. Williamson, however, contradicts him, and asserts that Universalists have no fellowship with Trinitarians. I will now read some extracts from leading Universalist writers, that the audience may be satisfied, that I have not misrepresented them.

1. I have said, that Universalists hold the doctrine that sin proceeds from *physical causes*. I will read, in proof, Ballou's Treatise on Atonement, page 31:

"It may assist us in arriving at a satisfactory solution of our subject, to consider, in the first place, the origin of natural evil. This is unquestionably the result of the physical organization and constitution of animal nature."

Again:

"It has long been the opinion of Christian divines, that natural evil owes its origin to what is denominated moral evil or sin; but however respectable this sentiment may be considered on account of the respectability of its advocates, we feel fully convinced that the very reverse of the opinion is true. The doctrine which we feel authorized to reverse, contends that natural evil is a judicial infliction on man for his sin, and therefore is the effect of moral evil; *but the ground we shall take, is that natural evil owes its origin to the original constitution of our animal nature, and that moral evil or sin owes its origin to natural evil.*"

Here we are distinctly informed by Ballou, that natural evil, sickness, suffering, &c., arises from the organization of our animal nature; and that moral evil or sin proceeds from natural evil. Thus we have *sin* proceeding from the human constitution, as God made it!

Again, I read from page 34:

"These conflicting laws of flesh and spirit, have always existed in man *from his first formation*; and so long as they both continue to exert their powers in opposition to each other, *so long will sin remain* and continue to produce condemnation."

2. I have said that Universalists represent God as the cause or author of sin. Is this true? I read on page 36:

"But perhaps the objector will say, this denies the *liberty of the will*, and makes God the *author of sin*. To which I reply, desiring the reader to recollect what I have said of sin in showing its nature; by which it is discovered, that God may be the innocent and holy cause of that, which, in a limited sense, is sin," &c.

Again:

"If it be granted, that sin will finally terminate for good, in the moral system, it will then be necessary to admit that God is its *first cause*, or we cannot say that God is the *author of all good*." [*Time expired*]

[MR. PINGREE'S TWELFTH SPEECH.]

After making a few remarks on the subject of Vicarious Atonement, I propose to state and illustrate another argument for the proposition, that "the Scriptures teach the final holiness and salvation of all mankind." Mr. Rice has said a great deal in relation to the doctrine of Vicarious Atonement, and about Universalism sweeping away the hopes of a sinful world. We have had much declamation on the subject, appeals to the prejudices of those who believe in that doctrine; all of which has no bearing upon the proposition. This is all wrong. To illustrate: suppose Mr. Rice should go into a Roman Catholic community, to debate his doctrine of PREDESTINATION—that being the precise point in discussion. Well, he presents his proofs bearing directly on the proposition; while the Roman Catholic, on his part, talks about TRANSUBSTANTIATION, and insists upon it that this doctrine is the hope of dying sinners, and appeals, with a vast amount of declamation, to the prejudices of Roman Catholics, with whom it is a cardinal doctrine. In such a case, would not Mr. Rice object to this course as unfair? Yet he is doing precisely the same thing in principle; for the Priest's appeals would be just as much to the purpose, as the gentleman's speech about Vicarious Atonement, so far as the present proposition is concerned. I shall not discuss the doctrine at any length, however much Mr. Rice

But what *is our view* of the Atonement? Mr. Rice's doctrine is that Jesus Christ came to reconcile God to man. The Bible does *not say so*; but says that he came to "reconcile all things"—all men—"the world" to God; not to gain the love of God for man. The love of God to men, sent Jesus;—love, boundless and immutable LOVE sent him. I will quote a part of the 5th chapter of Romans: "For scarcely for a righteous man will one die, yet, peradventure for a good man, some would even dare to die, but God [mark!] commendeth HIS LOVE towards us, in that while we were yet SINNERS, Christ died for us." Here the sufferings of Christ are spoken of as *commending the love of God to the world*; and then by his resurrection from death, he "brought life and immortality to light." He *commended and demonstrated* GOD'S LOVE to the sinful world; that love which will bring about final universal salvation. My friend cannot set aside this argument. Remember! it was the love of the Father towards the world, sinful as it was, which Jesus Christ died to commend and manifest. This Divine love is the FOUNDATION of all redemption. Thus the salvation of the human race is seen to rest on that grand, central truth of the Bible, that "GOD IS LOVE," and therefore the "SAVIOUR OF ALL MEN," through Jesus Christ. Jesus did not die to *gain* the love of God; but to commend it to a sinful world.

I will now review my friend's last speech, although there is not much requiring attention, because it does not generally bear on the point in hand. He asks if those who *die in sin*, are raised *holy*. I showed, from his own Confession of Faith, and from his Discussion with Mr. Campbell, that even those he calls righteous—the *saints*, *die sinners*, and require a *change after death*. He thus agrees with the Bible in this thing—that all die sinners, and so need a change after death. Thus I let Mr. Rice answer his own question. Consequently, Paul "HOPED for the resurrection of the just and the unjust." He hoped it, because he believed, as he teaches elsewhere, that all would be raised to immortality, power, and glory;

vinist says he died for only a part of the human race; and that God did not desire that all should be saved. He desired that a part should be damned: for that portion of the human race, accordingly, Christ did not die. Do what they may, they CANNOT BE SAVED!! This Calvinistic view of Vicarious Atonement, is the doctrine which the gentleman places in opposition to the doctrine of universal salvation.

He says Universalists believe that Christ was a "mere man." I have already shown what we believe on that subject;—we do not call him a "*mere* man." The Bible says that Christ was a man; that he was endowed with "all power in heaven and on earth," and, consequently, that he was something more than a "*mere*" man. But let that pass. Mr. Rice believes that Christ is both God and man; and that the hope of the world would be taken away, if Christ was "a mere man;" because in that case, he would be unable, according to his view, to endure all the suffering of the human race. Now, was it the *God* part of Christ, or the *man* part, which suffered? Will my friend venture to say that ALMIGHTY GOD *suffered*? I think not. He will say it was his *human nature*—the MAN that suffered. It was the "**MERE MAN**" that *suffered*, after all his blustering and declamation about taking away the hope of the world!! He makes it, then, the suffering of the human nature *alone*. Let him deny it, if he will.

I will now proceed to offer another affirmative argument. I have already said that if Jesus Christ suffered for all, even on Calvinistic principles, all will be saved, unless a *double vengeance* is taken on the sinner—**DOUBLE DAMNATION** inflicted! *Arminians*, and the Bible, and Universalists say that Christ died for all;—not defining now in what sense. Of course, there are different opinions as to the meaning of the phrase, "died for all." *Calvinism*, and the Bible, and Universalism say, that all for whom Christ died will be saved finally. Put Arminianism and Calvinism and the Bible *together*, (where they agree,) and we have the great system for which I contend.

I say it means the **WHOLE HUMAN CREATION**,—"the creature that was made subject to vanity" and suffering. How would the passage read, taking the word "creature" in the sense of the *inanimate creation*? Listen: "For the *earnest expectation* of the works of God, the hills, trees, etc. ! waiteth for the manifestation of the sons of God ! for the works of God were made subject to vanity ; not *willingly*, but by reason of him who hath subjected the same works of God in **HOPE** ! because the works of God themselves—the trees, hills, and so on, shall also be delivered from the bondage of corruption, into the glorious liberty of the children of God !!! For we know that the whole works of God *groan* and *travail* IN PAIN together until now ; and not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." You see that this exposition will not answer. The phrase, the "works of God," for "creature," will not meet the exigencies of the passage. It *can* only mean the *human creation*.

In order to *limit* this testimony, in Rom. viii., my friend quotes verses 16, 17, 18 ; "The Spirit itself beareth witness with our spirits that *we are* the children of God ; and if children, then heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together ; for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Those who believe the truth *are saved* and *justified*, in the present life ; they have that salvation *here*, the Apostle teaches. Those he referred to were already saved, in that sense ; but not raised from death, and consequently not fully nor finally saved.

God loves his friends and hates his enemies, is the teaching of Calvinism. My friend quotes the words of an Apostle, " **GOD SO LOVED THE WORLD** that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." I always thought before, that the Orthodox taught that Christ came to **GAIN**

the love of God; and I might prove from Mr. Rice's Discussion with Mr. Campbell, that Christians "are now in actual possession of *everlasting life*." Hence, this passage gives no countenance to the doctrine of a final *partial* or *exclusive* salvation.

Mr. Rice says that FAITH is *essential to salvation*. So I admit, in relation to *present salvation*; and Mr. Rice himself does not believe faith essential to salvation in the life to come; because all infants and idiots are to be saved, as he believes, although his Creed, teaches not so. I will read the passage again. I want people to see what the system is, which is placed in opposition to Universalism; and to show, that by it, some infants are NOT to be saved, because their parents have not the true faith! See Confession of Faith, Chap. XV. SEC. ii. "The visible church, which is also catholic or universal under the Gospel, (not confined to one nation as before under the law,) consists of all those throughout the world that profess the TRUE RELIGION, [that is, Presbyterianism, of course,] together with THEIR CHILDREN; [the children of no others!] and is the kingdom of the Lord Jesus Christ, the house and family of God, *out of which*, [that is, the body of true professors, Presbyterians!] *there is no ordinary POSSIBILITY OF SALVATION!!*" Thus *some* infants *only* are to be saved; and that not by *their faith*, but because their parents are professors of "the true religion." All those passages he speaks of, as showing faith essential to salvation, only shows that the salvation to which faith is essential is *here*—the present salvation.

Mr. Rice says the doctrine of endless misery is *not the cause of PERSECUTION*. Why, then, have Roman Catholics persecuted heretics, if they do not believe that God excludes them from heaven? Sometimes they seem to do this *lenevolently*. This is exemplified in the case of a Roman Priest, I once read of, who, in defending a city in a siege, first offered a prayer for the soul of his enemy, and then discharged his gun; exclaiming, A prayer for his *soul*, and a bullet for his *body*. It is benevolence that sometimes leads to persecution. The intention is to bring

people to the *right faith*, because *that* is supposed to be essential to *salvation*. Often, however, persecution originated in the *malignity* of Roman Catholic rulers. If my friend, Mr. Rice, will turn over the files of his old anti-papal newspaper, he will find there how Rome has persecuted heretics—a striking illustration of the practical influence of **PARTIALISM**—the doctrine of an exclusive heaven.

He says he has asked me to produce Scripture to show that any body dying in sin, can go to heaven. Every body who has heard this discussion, knows that I have quoted passages to show that at the *resurrection*, all shall have been subdued to Christ, who will then deliver up the kingdom to God,—having accomplished his mission, which was to save all men, “that God may be all in all.” Mr. Rice objects to this, because he declares it to be merely an exercise of *physical power*. I have already given you the words of Mr. Rice himself, in his Debate with Mr. Campbell, (page 635,) saying,

“Now, if God could originally create man holy, without words and arguments, who shall presume to assert that he *cannot* create him **ANEW**, and restore his lost image, without them; or that he has now no power over the human mind, beyond that of argument and motive?”

So also on page 680 :

“I call on him now to show us where, in the Bible, God has said that he cannot, or that he will not, exert on the human mind any power except through words and arguments. Or where has he said, that he cannot or will not sanctify the hearts of any of the human family without the Word! There is not such passage from Genesis to Revelation. And since God has not limited himself, who dares undertake to limit him?”

“Mr. C., let it be remembered, not only denies that God *does* exert on the human mind any other power than that of words or arguments; but he even goes so far as to assert, that he *cannot* operate except by the Truth!!! Where has God said that he *cannot*? Nowhere. How, then, can any man venture to say so?”

Now what power is this? Is it “physical power?” Whatever Mr. Rice calls this, I will call the power that

effects the final holiness and salvation of ALL MEN ; for it may effect as much in *all* as in a *few*.

Mr. Rice quotes the passage affirming that Christ's "enemies will be put under his feet;" which he thinks means that the *wicked*, being his enemies, shall be put under his feet. So the Bible says, that *the saints* shall have their enemies under their feet ; and thus Mr. Rice, I presume, consoles himself with the *glorious prospect* of trampling his enemies under his feet !! I understand by this passage of Scripture, that Jesus Christ shall destroy his enemies, and the enemies of man—Death, Sin, Hell, the Devil, and all. Does the *subjection* of all things to Christ, here taught by the Apostle, relate to a forced, unwilling subjection, that results in misery? No! for it is added, immediately, "the Son himself shall be SUBJECT unto Him [that is, God,] that put all things under him, that GOD MAY BE ALL IN ALL"!! Does this look like trampling them under the feet?—!

It is not necessary to say any thing more about Dr. Doddridge's remarks in relation to John v., quoted in Paige's "Selections." Mr. Paige himself says, *in the very place* where the quotation is found, that it is a note on the 25th verse. My friend can make no capital out of this circumstance, nor make Mr. Paige's honesty or candor suspected.

Mr. Rice asks, if there is to be *no evil hereafter*, why use the word "salvation?" I think I have shown about twenty times what Scripture salvation is. We *sin here—we suffer here—we die*. But we shall rise from the dead, and be introduced *hereafter*, by the power of God in Christ "the Saviour of the world," into a state of holiness, purity and happiness. This is SALVATION, as affirmed in our proposition, and taught in the Word of God.

[*Time expired.*]

[MR. RICE'S TWELFTH REPLY.]

It would doubtless save the gentleman much trouble, if he could convince the audience, that my arguments have no bearing upon the question before us. In this, howev-

er, I think, he will not succeed. What are the arguments I have presented? They are the following: 1. That the Bible is a plain book, designed by its glorious Author to instruct not only the learned but also the unlearned. This is admitted. Then is it probable, is it credible, that during eighteen centuries not more than two men understood even its prominent doctrines? Nay, is it not still more incredible, that almost the whole Christian world should have understood it to teach precisely the opposite of what it was specially designed to teach? Has this argument any bearing on the question? 2. My second argument is—that according to Universalism there is no such thing as *salvation*. For Universalists assure us, that men are justly exposed to no evils *hereafter*, and that Christ saves us from none to which we are exposed *here*. From what, then, does salvation deliver us? Why, it is as if a man should boast, that he to-day saved a man from drowning, who last week fell into the river! If Universalism is true, men are saved after they are out of danger! Has this argument any bearing on the subject before us?

3. My *third* argument is, that, according to the Scriptures there will be a resurrection, both of the just and the unjust; that only they who “fall asleep in Christ” and who are “Christ’s at his coming,” who “have the Spirit of Christ,” will participate in the glorious resurrection of the just; that, therefore, Paul and the believers of ancient times, thought it necessary to persevere through great labors and trials, “if by any means they might attain to the resurrection of the dead”—“that they might obtain a *better* resurrection;” which they could not obtain otherwise. Therefore Universalism, which holds, that even the vilest apostates will obtain the better resurrection, is not true.

4. My fourth argument is, that according to Universalism, as held by the gentleman, the soul is *material* and *mortal*. In opposition to this doctrine, I have proved—that the soul is immaterial and immortal; that sin and holiness belong exclusively to the mind, not at all to the body; that, consequently, the separation of the soul from

the body will not change man's moral character ; that the resurrection of *the body* by the power of God, will not change the moral character of the soul ; and, therefore, those who die in their sins will be sinful, and, consequently, unhappy after death, and after resurrection. Thus I have proved, directly in the face of his doctrine, future punishment after death and after the resurrection !

But the gentleman says, he is not a materialist. Very well. If he admits that the soul is immaterial and immortal, and, of course, that sin and holiness belong to the mind, not to the body ; my argument bears with irresistible force against his doctrine. For then he must admit, that the moral character of man cannot be changed by death or by the resurrection ; and, consequently, that all who die in sin, will be miserable after death, and after the resurrection. In advancing my fourth argument, you perceive that I struck at one of the most important pillars in the Universalist temple.

5. My *fifth* argument against Universalism, is—that it makes God the cause or author of all sin. This doctrine, as I have proved, is boldly advocated by Hosea Ballou, who contends, “that God may be the innocent and holy cause of that which, in a limited sense, is sin ;” that “if it should be granted, that sin will finally terminate for good, in the moral system, it will then be necessary to admit that God is its first cause, or we cannot say that God is the author of all good !” *Treat. on Atone.* p. 36. Why does Ballou advance and defend these principles ? His object is to prove that sin proceeds from physical causes, and, therefore, it will cease after death ; and that, proceeding from the organization of the human constitution, it deserves only limited punishment ; and, consequently, that the resurrection will make all holy and happy. And truly, if we admit that sin proceeds necessarily from man's physical organization, and if God is the cause of it ; men deserve very little punishment—especially if, as the same author asserts, the sins of men are committed, not against the moral law of God, but against the imperfect law of their own minds. Indeed, if these things

be true, sin deserves no punishment at all. Is it, then, no valid argument against Universalism, that it cannot be sustained without making God the author of all the sin in the world? The gentleman must maintain, that the soul is material and mortal, or admit, that it is immaterial and immortal. If he asserts the former, he makes God the author of sin; if the latter, he must admit both sin and punishment after death and after the resurrection.

6. My *sixth* argument is, that Universalism denies the doctrine of the *vicarious* sufferings of Christ—a doctrine abundantly taught in the Word of God. And here I am constrained to say, that, fond as the gentleman is of making his comments on Calvinism, he seems to know absolutely nothing about it. I can scarcely believe, that a child can be found, who has been twelve months in one of our Sabbath Schools, or an old lady in our Church, who does not know, that Presbyterians hold no such doctrines as he ascribes to them. The means of correct information are within his reach: he is, therefore, inexcusable for not knowing better, for making statements of our doctrine contradicted by every respectable writer in our Church. According to the Calvinistic creed, he says, some men cannot be saved, let them do what they will. This is not true. He asserts, that our Confession teaches that some infants are damned. It teaches no such thing; and since he is unable to refer to one respectable Presbyterian writer who so teaches, or so understands the Confession; he ought, if not for shame, at least for truth's sake, to correct his perversion of our views. This charge has been a thousand times made, and as often refuted by those who have written on the subject. The gentleman, however, does not choose to be convinced; and none are so blind, as they who will not see.

Again: he represents us as holding, that Christ came into the world and suffered, not because God loved men, but to induce him to love them. This charge I have seen in almost every Universalist author I have read; and yet it is without the shadow of a foundation. No Calvinist ever taught or held such a doctrine; and our Confession

of Faith, with which the gentleman professes to be very familiar, teaches precisely the opposite doctrine—that “God *so loved* the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” But some may inquire—could not God have saved men without sending his Son into the world to suffer in their stead? I answer, men are accountable beings, under the perfect law of God, which all have broken. “Therefore,” says Paul, “by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” Since, then, none can be saved by obeying the law, which all have broken, what was to be done? Could the law be repealed or changed? No—for it is perfect—“holy, just and good.” The law, therefore, must be sustained; and the intensely interesting question arises—how, then, can sinners be saved? Paul answers: “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is BY FAITH of Jesus Christ, UNTO ALL AND UPON ALL THEM THAT BELIEVE: for there is no difference. For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus.” Observe, men are not justified on the ground of their obedience to the law, but by the grace of God, through the redemption that is in Christ—“whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past [sins under the old Dispensation] through the forbearance of God: to declare, I say, at this time, his righteousness: that he might be just and the justifier of him which believeth in Jesus.”

Here we are taught, that God could not, consistently with the claims of the law, save sinners without the atonement which Christ made; and therefore he is set forth as a propitiation, *that God may be just and the justifier of those who believe.* There were two great difficulties in the way of the salvation of men, viz: 1. All had broken the law, and therefore were condemned; 2. All were sin-

ful, and therefore unqualified for the service and enjoyment of God in heaven. The first of these difficulties was removed by the death of Christ, who "was made a curse for us"—who "bare our sins in his own body on the tree." The legal difficulty was thus removed; and God can be just, and justify the sinner who believes in Christ. The second difficulty is removed by the work of the Holy Spirit, who renews and sanctifies the souls of men. Thus they are presented before God "without spot, or wrinkle, or any such thing."

But the gentleman asks, did God die? The human nature of Christ suffered; but it sustained a mysterious and intimate connection with the Divine Nature, by which it was sustained; and the infinite dignity of the Messiah, God and Man, gave value and efficacy to his sufferings for men. Thus the law of God was "magnified and made honorable."

But, says the gentleman, if Christ died for all, then all must be saved. The Scriptures say, God gave his Son, not that *all* might be saved, but "*that whosoever believeth in him* should not perish, but have everlasting life." Salvation is, indeed, offered to all, but is bestowed only on those who receive Christ by faith.

The Bible, Mr. Pingree says, speaks of Christ as a *man*; and thus he attempts to justify Universalists in speaking of him as a *mere man*. But does not the Bible also speak of him as "God," "the mighty God," "God over all?" What right, then, had Abner Kneeland, or I. D. Williamson, or any other man, to take only those passages which speak of his human nature, and, regardless of those which speak with equal clearness of his Divine nature, to pronounce him a mere man? I receive both classes of texts—those which speak of him as God, and those which speak of him as man; and thus I arrive at the conclusion that he is God and man. If Mr. Pingree and his brethren choose to quarrel with the Scriptures, they must do so.

Since it is certain, that "by the deeds of the law there shall be no flesh justified;" and since Mr. Pingree de-

ries the vicarious sufferings of Christ; how, I ask, can any one of the human race be justified? But the language of Scripture, on this subject, is too plain to be misunderstood. Peter says, he "bare our sins in his own body on the tree." Mr. Pingree tells us, this means that he bears or takes away our sins. But the absurdity of such an interpretation of the Apostle's language, is too glaring. *Our sins* are our *wrong acts*, our transgressions of God's law. What does Mr. Pingree mean by saying, that Christ *bears away* our wrong acts, our transgressions? Is there any meaning in such language? We find in Ezekiel precisely similar expressions, which will put the meaning of Peter's language beyond cavil. "The soul that sinneth, it shall die. The son shall not *bear the iniquity* of the father, neither shall the father *bear the iniquity* of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him," xviii. 20. Does the prophet mean to say, the son shall not *bear away* the iniquity of the father, and the father shall not *bear away* the iniquity of the son? Does not every one understand him to say, the son shall not be *punished*, or *bear the penalty*, for the iniquity of the father—that each shall bear the punishment of his own sins? So when Peter says, Christ bare our sins, the obvious and only possible meaning is, that he *bare the punishment*, the suffering due our sins. How will the gentleman reconcile with his Creed such language as the following: "The *blood* of Jesus Christ, his Son, cleanseth from all sin;" He came "to give his life a *ransom* for many;" "*Redeemed* with the *precious blood* of Christ, as of a lamb without blemish and without spot;" "Christ hath redeemed us from the curse of the law, being made a curse for us." How, I repeat the question, can such language be explained by Universalists, who deny that Christ suffered in our stead—that there is any efficacy in his sufferings, to secure the pardon of our sins? This is the firm foundation on which God bids the penitent sinner rest his hope of justification and eternal life, but which Universalists sweep

from under him, leaving him exposed to the curse of God's broken law!

But the gentleman seeks to escape the difficulty, by assuring the audience, that the doctrine of atonement has nothing more to do with the question under discussion, than the Romish doctrine of Transubstantiation. *Does he not contend for the principle, that every man does, in this life, endure all the punishment his sins deserve? And is it not upon this very principle, he asserts that there will be no future punishment?* He contends, that there will be no future punishment, because every man is fully punished for his sins in this world. I say it is not true, that all are punished for their sins, because Christ bore the punishment due to the sins of his people, and they are forgiven and not punished. Thus I prove the principle false, on which rests the conclusion, that there is no future punishment. And if the principle be false, the conclusion based upon it is certainly false. It is vain, therefore, for Mr. Pingree to attempt to escape from the difficulty, by asserting, that the doctrine of the atonement has no more connection with the question before us, than transubstantiation.

VII. My *seventh* argument against Universalism is intimately connected with the preceding one, viz. *it denies the great doctrine of justification by faith in Christ!* What is the Bible doctrine of justification? Justification is the opposite of condemnation. Condemnation is a sentence of law against a man tried and found guilty; and justification is a sentence of law in favor of a man tried and found not to be legally guilty. He is, therefore, by the judge pronounced legally a righteous man—the law having no claims against him. The question then arises, on what ground can any of the human race be justified before God? Can any be justified on the plea, that they have perfectly obeyed the law of God? No—“for ALL have sinned, and come short of the glory of God,” Rom. iii. 23. How, then, can those who have broken the law, be justified? Paul shall answer; “Being justified freely by his grace, through the redemption that

is in Christ Jesus," verse 24. Men are justified by *grace*, because the grace, the mercy of God, devised and revealed the plan of salvation, and sent his Son into the world to execute it. They are justified through the redemption that is in Christ Jesus, because by his sufferings in their behalf, he redeemed them from the curse of the violated law. They become savingly interested in Christ *by faith*; and therefore the Apostle says, "We conclude, that a man is justified *by faith*, without the deeds of the law," verse 28.

To illustrate the doctrine somewhat more fully: Paul stands before the judgment seat of Christ; and he is justified—declared legally a just man. On what ground? Not on the ground that he never broke the law; for he acknowledges himself to have been "the chief of sinners." He is justified on the ground that Jesus Christ assumed his legal obligations, met the demands of the law against him. For illustration, I owe you a thousand dollars, and have nothing with which to make payment. My friend becomes my security, and pays the debt for me. You institute suit against me, and you prove that *I* paid no part of the debt; yet the law justifies me—it declares the debt legally paid, and treats me as if *I myself* had paid every farthing. Civil law admits of substitution, in cases where no serious evil arises to society. In *criminal cases* it cannot be admitted; because he who would die for his friend, convicted of murder, could give no assurance that he will not again commit the same crime; and besides, no man has the right to dispose of his own life. Jesus Christ had the right to lay down his life; and he gives the best assurance, that all who shall be justified through his sufferings, will become holy, and will live to the glory of God and for the good of men. Thus, those who believe are "freely justified by his grace, through the redemption that is in Christ Jesus."

What is included in justification? 1. The forgiveness of all the sins committed; and, 2. The receiving and treating the believer as righteous for the sake of Christ.

But Universalism denies this fundamental doctrine of

the Gospel. If Universalism is true, there is no such thing in the Gospel as justification by faith; *there is no pardon—no forgiveness of sins!* For it is a fundamental principle in that system, that every individual suffers all that is justly due to his sins—fully pays his own debts; and if this be true, how can there be any such thing as pardon or forgiveness? What remains to be forgiven? For example, I owe you one hundred dollars; I pay the very last farthing of the debt, so soon as it falls due; and after you have received the money, you very *compassionately* say to me, "Sir, I now freely forgive you the debt!" Why, does not every one see, that you would offer me a gross insult? If, then, it be true, as Universalism asserts, that every man suffers all that he deserves to suffer for his sins; pardon, forgiveness is out of the question.

And yet the Scriptures every where teach, that God does forgive sins, does pardon transgressions, does justify the ungodly. God passed by Moses, "And proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children's children," &c., Exod. xxxiv. 6, 7. Here we are taught, that God does *forgive iniquity, transgression and sin*. The meaning of the phrase, "that will by no means clear the guilty," is made clear by Exod. xx. 5, "For I the Lord am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of *them that hate me*." The word *guilty* is printed in *italics*, to show, that it is not in the original Hebrew, but is supplied by the translators. The meaning of the passage, as explained by the 20th chapter and 5th verse, evidently is, that God will not clear the impenitent—those who hate him. However this may be, it is certain, that God does forgive sin. By the prophet Jeremiah, God promises to make with his people a new covenant, and says, "For they shall all know me, from the least of them even unto

the greatest of them, saith the LORD: *for I will forgive their iniquity, and I will remember their sin no more,*" chap. xxxi. 34. In that remarkable prayer which our Saviour taught his disciples to offer up, we find the following petition: "Forgive us our debts, as we forgive our debtors," Matth. vi. 12. Universalists assert, that God, in all cases, punishes men for all the sin they commit. When they offer this petition, do they understand that they are thus to treat their debtors? Observe, the petition is, "Forgive us *as* we forgive." Do Universalists profess to *forgive* their debtors, after having exacted from them the last farthing they owe? Of what advantage is such forgiveness to a debtor? Forgiveness, according to all Lexicons, so far as I know, is release from *deserved punishment*. Will Mr. Pingree say, it is release from punishment *not* deserved?

The parable of the prodigal (Luke xv.) affords a striking illustration of this doctrine. He had wandered from his father's house, spent his substance in riotous living, and was reduced to want. After ineffectual efforts to repair his condition, he resolves—"I will arise, and go to my father, and say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." He acknowledges, that he deserves, on account of his sins, to be forbidden a place in his father's house; and he *asks* the place of a hired servant, as a *favor*. The father freely forgave him his wickedness, and restored him to the standing of a son. Thus does God freely forgive the penitent sinner, and receives him as a child.

Indeed the preaching of the Gospel, is the proclamation of the *remission of sins* to all who repent. Accordingly, Christ, after his resurrection, said to his disciples "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that *repentance and remission of sins* should be preached in his name among all nations, beginning at Jerusalem," Luke xxiv. 46, 47. And to those who, on the day of Pentecost, anxiously inquired—"Men and brethren, what shall we do?" Pe-

ter said, "Repent and be baptized every one of you, in the name of Jesus Christ, *for the remission of sins*," Acts. ii. 37, 38. When the trembling jailor asked Paul, "What must I do to be saved?" he answered, "Believe on the Lord Jesus Christ, and thou shalt be saved," ch. xvi. 30, 31. Saved from what? From his sins, by the remission of them. In the Epistle to the Ephesians, chapter i. 7, we read: "In whom [Christ] we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

These passages may be given as a specimen of the uniform teaching of the Scriptures. But in the face of them, and a multitude of similar passages, Mr. Pingree contends, that every man pays his own debts, even to the uttermost farthing! If Universalism be true, there is no pardon, no forgiveness, no remission, no justification by faith. It leaves the sinner to bear the full burden of his sins. If Universalism be true, not only *salvation*, but pardon, forgiveness, remission of sins, justification by faith, ought to be obliterated from the Word of God!!!

Universalists, I know, tell us, that God "will render to every man according to his deeds." But amongst the deeds of those who are converted to God, must be reckoned faith in Christ, repentance and reformation, to which remission of sins is promised. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will ABUNDANTLY PARDON," Isa. iv. 7. [*Time expired.*]

[MR. PINGREE'S THIRTEENTH SPEECH.]

I consider this last speech about the best sermon my friend has preached since the beginning of the controversy, on any of those subjects not essential to the proposition; which is as follows: "Do the Scriptures teach the ultimate holiness and salvation of all mankind?"

Before resuming my review of the former speech, I will present another argument in the affirmative of that proposition. Although I follow my friend, in some of his

wanderings; yet I propose continuing my own arguments to the end, whether he notices them or not; for I want you all to know, that Universalism rests on a foundation not to be removed. I have already referred to one passage that distinctly teaches that all who sin, and who die, shall become **RIGHTEOUS**, and consequently saved. I mean Rom. v. 12—19. I now refer to the passage in Isaiah xlv. 22—25: “Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself;—[another OATH, as in the promise to Abraham;] the word is gone out of my mouth in righteousness, and shall not return, That unto me **EVERY KNEE** shall bow, **EVERY TONGUE** shall swear; [mark the universality of the language.] Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed:” [as in Ezek. xvi. 60—63; ashamed of past sins, when brought into a happy condition—saved.] I have read this, “Surely shall *one* say.” Who? what one? Is there **ONLY ONE** to confess “righteousness and strength in the Lord?” Mr. Rice will not deny that the word “*one*” was *added* by the translators, and is not found in the original. It should be *omitted*; for it destroys the sense. I now read the passage without the word *one*; and we will see how it bears on Universalism. “Every knee shall bow, and every tongue shall swear; surely, shall say,”—that is, **EVERY TONGUE** shall say—“In the Lord have I **RIGHTEOUSNESS** and **STRENGTH**.” Thus all men are finally to say, “In the Lord have we righteousness and strength.” Will not this be universal holiness and salvation? and where now are those who are to be endlessly damned? Will God consign those to remediless perdition, who “have *righteousness*” in Him?!

See now Phil. ii. 9—11, illustrative of the passage just quoted from the Prophecy of Isaiah, and establishing the truth of our proposition: “Wherefore God hath highly exalted him, [Jesus Christ,] and given him a name above every name, that at the name of Jesus, **EVERY KNEE** should bow, of things in heaven, and things on earth, and

things under the earth." Mr. Rice believes Christ to be the "very God." But this passage speaks of God's EXALTING him, and GIVING him his lofty and glorious name. So the Scriptures always represent ; that the Father *gives*, and the Son *receives*. Whatever he is, or does, is by the will and power of the Supreme Father, even where the *word* God is applied to him ; as in Heb. i. 8, 9—"thy throne, O God ! is forever and ever ;" but it is immediately said, "God, even THY GOD hath *anointed thee*," etc.—the God Supreme *of* God,—the word in the latter case being used in a *restricted sense*.

I will now resume the reading of Phil. ii. 9—11 : "EVERY KNEE shall bow, and EVERY TONGUE confess, that Jesus is Lord, to the glory of God the Father." In Psalms l. 23, we read, "Whoso *offereth praise* GLORIFIETH GOD;" and all, as taught in Phil. ii. 9—11, are to bow the knee to Jesus, to confess him Lord, "to the glory of God the Father." Will not these be happy, saved ? or will Mr. Rice say that the groans, and screams, and yells of the damned in Hell, FOREORDAINED from the beginning of the world to wail in endless woe, will be to the GLORY which God is to have in Jesus Christ, as presented in these passages ? !

Having presented these proofs in favor of the doctrine I advocate, I now proceed to notice a few things in my friend's speech. He insinuated that Mr. Thomas had *given up* discussing the proposition before us. This is not true. The long *delay* to which Mr. Rice refers, has been on the part of Dr. Breckenridge, who promised to meet Mr. Thomas in a written discussion ; and if he *fulfills that promise*, the discussion will take place. But why introduce Mr. Thomas' name into the present discussion, at all ? It has nothing to do with the question before us. I am inclined to think that Mr. Rice feels a little sore—a little displeased with Mr. Thomas, because he would not condescend to step in between Mr. Rice and myself, in this discussion, to my disparagement ; although Mr. Rice seemed to use all means to effect such a *substitution*, and even carefully spoke of him as the Rev.

ABEL C. THOMAS, in small capitals, in the same correspondence in which he as carefully and studiously addressed your humble servant as *Mr. E. M. Pingree*.

My friend again speaks of "minor points." I called them *minor points*, because not essential to the proposition now under discussion. He asks if it is a "minor point," whether Jesus Christ suffered our punishment, or not? It is minor only in not being essential to the settlement of the question before us.

Who has talked about sanctification *by the resurrection*? I have not. I spoke of being made holy BY THE POWER OF GOD; and quoted Mr. Rice, to show that God, by his power alone, CAN and DOES regenerate sinful men.

He says, Jesus Christ teaches that "he that believeth not shall be damned." This is correct; but the Saviour's language here relates to the present condition of man. "He that believeth not is *condemned* [or damned] ALREADY," says the Saviour in another place. In John v. 24, Jesus Christ says, "He that believeth in him that sent me, HATH everlasting life,"—that is, *now*, while believing,—“and shall not come into condemnation; but is PASSED from death unto life.” The death—the condemnation is endured here, *in this life*; and so is the salvation enjoyed *here*, that comes *by faith*; but the *final* salvation that the Gospel REVEALS, is to be enjoyed *hereafter*, and does not depend on faith. One is a limited, partial salvation; the other universal. Still Mr. Rice repeats the assertion, that "*faith is essential to salvation*" hereafter. Hence, I repeat the question, and urge it with all earnestness, What becomes of those who are *incapable* of having faith? and those who have *no opportunity* of believing? Are they to be *saved*? or *not*? Are they to go to perdition, merely because God has made them *unable* to believe?! It is true that Abraham believed the promises, and so was justified by faith. But those promises related to SOMETHING ELSE *besides* his own justification; they related to the final blessedness of all nations. So it is now. The promises we are to believe, *reveal* something more than our own present justification; but *faith*

in them brings down to us who believe, the "special salvation"—an *earnest* only of the final salvation promised to all. All those passages are properly interpreted in this way. Hence I need not notice them in detail.

I *did not say* that the Devil did not tempt Christ. I only denied that the Devil there spoken of was an *infernal spirit*, once in heaven, an angel of glory, and then cast down to Hell, represented as there BOUND in chains of everlasting darkness, who was permitted to lead the Messiah about from place to place, tempting him. I did not say it was not the Devil, as the Bible uses that word; only that it was not the Orthodox Devil!!

As to our *physical* constitution causing sin, I quoted Mr. Rice himself, and his Confession of Faith; both saying that the righteous sin as long as *they live*; because they are here connected with THE FLESH. What does Paul say? See Rom. vii. 18-25: "For I know that in me, (that is, *in my flesh*,) dwelleth *no good thing*: for to will is present with me; but how to perform that which is good, I find not. [Why? Because he was under the influence of his present physical organization.] For the good that I would, I do not; but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when *I would do good, evil is present with me*. For I delight in the law of God, after the *inward man*: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the *law of sin which is in my members*. Oh! wretched man that I am! who shall deliver me from THE BODY OF THIS DEATH? I thank God! THROUGH JESUS CHRIST OUR LORD. So then with the mind I myself serve the law of God, but with THE FLESH the law of sin." If it was necessary for the Apostle PAUL to be translated from this world, and the influences of the flesh, in order to be pure and holy, it is so for all men. Still, do not understand me to say that *the body itself* sins.

Mr. Rice referred to a passage in Father Ballou, in which he says he makes God the Author of sin. Mr.

Ballou says that God has so constituted us that we sin *while in the flesh*; and that he has done this for *wise purposes*, and overrules our sin for ultimate good. Mr. Rice himself, has said substantially the same thing in this discussion; and quoted the case of Joseph's brethren, to prove and illustrate the doctrine. However, none but a UNIVERSALIST can *consistently* say that;—a fact before urged upon your attention; but which Mr. Rice neglects to notice. But the Presbyterian Confession of Faith makes God just as much the First Cause of sin, as do the Universalists. Ch. V. Sec. 4: "The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his providence, that it extendeth itself *even to the FIRST FALL*, and *ALL OTHER SINS* of angels and men, and that  NOT by a *bare PERMISSION*, but such as hath joined to it a most wise and powerful *bounding* and otherwise *ordering* and *governing* of them, in a manifold dispensation, to his own holy ends; yet so, as the *sinfulness* thereof proceedeth only from the creature, and not from God; who being most holy and righteous, neither is nor can be the author and approver of sin." I suppose Father Ballou meant no more than is above expressed in Mr. Rice's Creed.

Mr. Rice names all his arguments over again. I shall not further notice them, at the present time. I must however, refer to the 5th of John: "They that have *DONE GOOD*, to the resurrection of life, and they that have *DONE EVIL*, to the resurrection of damnation." He refers this text to the general resurrection of *all the dead*. I ask again, once more, What becomes of all those who have done *neither* good nor evil? For this passage relates *only* to such. The great mass of human beings,—are they left out, to have no part nor lot in the resurrection? Or if raised, what becomes of them? Are we never to have this question answered?

But my friend repeats the assertion, that the separation of soul and body, does not change the soul, or improve the moral character. He and his Confession of Faith both say that the righteous require *a change after death*,

before they are fit for heaven; and so also infants, and idiots, and pagans. Why not all men experience that change? Mr. Rice says that I don't know any thing about Calvinism; and that every child or old lady knows better than I what the Presbyterian Creed is. Now I say that Presbyterians do not, generally, know what their own Creed teaches. They do not understand their own Confession of Faith. I suspect Mr. Rice himself does not know as much about it as I do. I judge this audience will soon suspect the same.

He says that the Vicarious Atonement was not designed to gain the love of God to men; and attempts to show that his Creed does not teach this doctrine. I have studied the Confession of Faith as much as he, perhaps: but not all parts of it, and not particularly in relation to this subject. But I have heard a great deal of Orthodox preaching, and always supposed the Calvinistic doctrine to be, that Christ died to *gain the favor* of God to man; to *turn back HIS WRATH* from man, by his vicarious sufferings, thus enabling the sinner to be justified before God. I am therefore glad that Mr. Rice explained this doctrine, and admitted that the love of God to sinners sent Jesus Christ to die for us; and that his death was *not* to *secure the FAVOR* of God, and endure the Divine *WRATH* in our stead—as is commonly believed and taught.

He has quoted more passages to prove that they only who *believe*, are *justified*. Do they prove that *NO OTHERS* are to be finally *SAVED*? The salvation that depends on *faith*, cannot be extended to *infants*, as well as many others. I therefore conclude that the *final* salvation does not depend on faith in this world; if it *does*, all infants are certainly excluded!

My friend quoted a portion of Peter's sermon on the day of Pentecost, especially where he calls on his believing hearers to "repent and *BE BAPTIZED*, in order to be saved." Does Mr. Rice believe baptism *also essential to salvation*? Is this the reason why he believes in the baptism of *INFANTS*? as being essential to salvation? and is that the reason why the child of a *non-professor* is out

of the kingdom of God; and so cannot, by any "ordinary possibility," be saved? as says the Creed. If Mr. Rice does *not believe* that baptism is essential to salvation, why does he quote this passage? If he *does* believe it essential, will he answer the questions I have just now propounded?

He says there are *two difficulties* in the way of man's salvation: 1. That, by THE LAW, no man can be saved; 2. That all men are SINNERS. Therefore Jesus Christ became a curse for us, suffering in our stead. Before this can meet the case in hand, a question or two need to be answered. Does *the law* REQUIRE endless damnation? I want the proof of this: for I deny it. Or did Jesus Christ *suffer* THAT CURSE? If so, did he suffer in his human, or in his Divine nature? Mr. Rice says he suffered in his *human nature*; but, that his sufferings were *ennobled* by his Divine nature. Does that meet the difficulty? The question is, *Which nature* SUFFERED?

But he tells us that salvation is OFFERED to all. This is *Calvinism*; is it? with its doctrine of the EFFECTUAL calling of saints, and that sinners CANNOT come to God; that although salvation *is* OFFERED to them, they cannot accept it, because God has FOREORDAINED them to be endlessly damned. And this is the way in which our heavenly FATHER, the God of LOVE, *offers* salvation; is it!! "O my soul! come not thou into such a secret." *Offering* SALVATION, yet *foreordaining* ENDLESS DEATH!! and the number of the saved and lost *unalterably* FIXED!! And this is the doctrine brought up in opposition to the glorious and sublime Faith of the ultimate purification of all souls!

He still says that Christ suffered in our stead, because "*he bare our sins.*" Not so; for the language of the Bible is, "Himself took our *infirmities*, and *bare our sicknesses*," Matt. viii. 17. Did he suffer *the pain* of these "sicknesses"? Certainly not. Did he suffer the *punishment* of our sins? No; he *took them away*. So John the Baptist said of Christ, "Behold the Lamb of God! who TAKETH AWAY THE SIN OF THE WORLD." Mr.

Rice quoted the passage from the Old Testament, which says, the sons shall not suffer for the sins of their fathers. Then where is the propriety of CHRIST's *vicarious sufferings*?

He says, Universalism does not save men. No; but men are finally saved by God's LOVE, as *taught* by Universalism. Neither do we say men are saved, *because* they suffer all punishment here. I have referred to Hebrews ii. 2, 3, where it is said, "For if the word spoken by angels was steadfast, and EVERY TRANSGRESSION AND DISOBEDIENCE RECEIVED [in the *past tense*] a just recompense of reward," etc. Here it is distinctly affirmed that men *did* receive their punishment for every transgression; and of course, necessarily *in this life*. I ask now, if it be true that they HAD "*received a just recompense of reward*," could they be justly sentenced to endless damnation? I hope he will give us some light on that subject. We say that men are not exposed to endless woe, from the fact of suffering just punishment here; but that they are *saved* by the FAVOR OF GOD.

The seventh argument of Mr. Rice was, that Universalism denies justification by faith. Universalism does not deny it. What we teach is, that men are justified by faith *here*; but, that faith is not essential to the SALVATION to be enjoyed *hereafter*. He does not believe it himself: he believes that at least one-third of the human race are saved *without faith*. All the passages relating to that doctrine, are to be thus interpreted; as Romans v. 1: "Therefore *being justified* by faith, [that is, now, already,] we *have* peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God." By this passage it appears that they were already saved, *in this life*, because they already rejoiced in hope of the glory of God. Consequently, it must be present justification, the "special salvation," that depends on faith.

Mr. Rice ridicules the idea of men being punished and then forgiven. I have already produced one passage,

showing an instance of the punishment and forgiveness of the same sin. The Scriptures do teach at once punishment and forgiveness. Forgiveness is not an escape from the just punishment of past sins; but a putting away of sinfulness, a cleansing of moral impurity, a healing of moral disease, a putting away of sins. In 1 Cor. v., the Apostle Paul required that a certain man should be "delivered over to Satan, for the *destruction of the flesh*, that the spirit might be *saved* in the day of the Lord Jesus." In 2 Cor. ii. 6, speaking of the same individual, the Apostle says: "SUFFICIENT to such a man is this PUNISHMENT which was inflicted of many; so that contrarywise ye ought rather to FORGIVE him, and comfort him, lest perhaps such a one, should be swallowed up with over much sorrow." In this case, "*sufficient punishment*" having been inflicted, the individual was to be *forgiven*, lest he should be swallowed up with overmuch sorrow.

[*Time expired.*]

[MR. RICE'S THIRTEENTH REPLY.]

Before proceeding with the discussion, it may be proper that I should notice the gentleman's remarks in relation to my depreciating him, and proposing to meet in debate Mr. A. C. Thomas. Those who have read the correspondence, understand the matter perfectly. When I received from Mr. Pingree the challenge to this discussion, I had no acquaintance whatever with him—had never seen him. Moreover, I had no acquaintance with Universalists, having never resided where there was a church of that order. Challenged to a public discussion by an entire stranger, of whose standing amongst his brethren I knew nothing; and having been unable, by private inquiry, to gain satisfactory information, it was my right and my duty to call for evidence of his enjoying their confidence, before accepting his challenge. So far as I could obtain information, it was not very favorable; and, therefore, after being, once and again, taunted by the Universalist papers in Cincinnati and Virginia, with being unwilling to risk a discussion of the merits of Universal-

ism, I proposed that if Mr. Thomas would take Mr. Pingree's place, I would meet him. This I did, for the additional reason, that some Universalists of this city expressed a desire that Mr. Thomas should engage in the discussion.

I now call on Mr. Pingree to point to a single expression in the correspondence in which he is depreciated. If he can do so, I pledge myself publicly to apologize. As to his complaint, that I did not put the *Rev.* before his name, it is, indeed, a very small affair. I find fault with no one for omitting it, in addressing me. Mr. is sufficiently respectful for me.

I was surprised and amused at the gentleman's declaration, that he understands the Presbyterian Confession of Faith better than Presbyterians themselves. You recollect, that on the first evening of this debate, I insisted that he was a great man! This I had learned from Mr. Gurley, who informed the public, that the Universalist clergy of the West, as well as the laity, consider him able to discuss any subject with "*Mr. Rice, or Mr. Rice's superiors.*" In view of this public declaration I agreed to meet him; but if I had known that I was about to come in collision with a man who understands Presbyterianism better than Presbyterians, I might have been greatly alarmed! I had read, to some extent, our standard Presbyterian and Calvinistic writers, such as Dick, Hall, Chalmers, the venerable Dr. Green—almost an hundred years of age—Dwight, &c.; and I had enjoyed the instructions of the venerable Drs. Alexander and Miller, and of Dr. Hodge—men whose names are familiarly known on both sides of the Atlantic. But I am now informed, that none of these eminent men understood the Confession of Faith; for not one of them saw in it the doctrine of infant damnation; that Christ came into the world to induce God to love men; that God made some to be damned for the benefit of others, &c.—doctrines which the *Rev.* Mr. Pingree sees taught there with perfect clearness! Many of our most eminent ministers have been accustomed to look into that book for half a cen-

tury; but Mr. Pingree, in two years, understands it far better than any of them! Truly, if I had been aware that I was about to encounter such a giant, I should have shrunk from the contest! Well—I can only say; as said the Queen of Sheba, when she came from the uttermost parts of the earth to hear the wisdom of Solomon—
 “THE HALF WAS NOT TOLD ME.”!!!

After all, I am constrained to be a little incredulous concerning the extent and accuracy of the gentleman's knowledge of our Confession. You remember, he told you, last evening, that according to Calvinism, Jesus Christ came into the world and suffered, to induce God to love men; and when I replied, that according to Calvinism, “God *so loved the world*, that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life;” he exclaimed, in amazement—“*Did you hear that?*!” a new doctrine, indeed, for Presbyterians! and he told us how very frequently he had heard a different doctrine preached by them. Now let us read in the Seventh Chapter of the Confession, Sect. I. “The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, *but by some voluntary condescension on God's part*, which he hath been pleased to express by way of covenant.” Sect. III. “Man, by his fall, having made himself incapable of life by that covenant, *the Lord was pleased* to make a second, commonly called the COVENANT OF GRACE, wherein he *freely offereth* unto sinners life and salvation, by Jesus Christ, requiring of them faith in him, that they may be saved,” etc. *Larger Catechism*, Question 30, (I see my friend has marked it in his copy of the Confession)—“Doth God leave all mankind to perish in the estate of sin and misery? *Ans.* God doth not leave all men to perish in the estate of sin and misery, into which they fell by the breach of the first covenant, commonly called the Covenant of Works; *but of his mere love and mercy deliver-*

eth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the Covenant of Grace." *Quest. 32.* "How is the grace of God manifested in the second covenant? *Ans.* The grace of God is manifested in the second covenant, in that he [God] freely provideth and offereth to sinners a Mediator, and life and salvation by him," etc.

Now observe, Mr. Pingree said, Presbyterians represent Christ as coming into the world to suffer, not because God loved the world, but to induce him to be willing to save men. And yet the Confession of Faith, which he professes to have studied *two years*, and which he pretends to understand better than Presbyterians, teaches, that God, *of his mere love and mercy*, sent his Son into the world, and *freely* offered sinners eternal life through him!!! The question, you perceive, is not about the doctrine of election, but whether Christ, according to our Confession, came and suffered to induce God to be willing to love and save men.—

But the non-elect, the gentleman says, cannot be saved, let them do as they may. What says our Confession? It teaches, that every man is a free moral agent, and that in consequence of their deep depravity—their great aversion to God's character, his law, and his Gospel, men will not accept of offered salvation. The doctrine of election is this: God, in his infinite mercy, determined to incline and help a vast multitude of sinners to come to Christ and be saved. Such is the opposition of the human heart to God and his service, that, but for this purpose of God to incline them to come to Christ, the whole human race would reject the Gospel and perish. Is there any thing wrong in a purpose to save a multitude of sinners? As to those sometimes called non-elect, the worst that can be said about God's dealings with them, is, that he lets them alone—leaves them to choose their own course, and punishes them for those sins in which they choose to persevere.

In this discussion I desire to avoid unnecessarily wounding the feelings of those from whom I differ. If,

therefore, Mr. Pingree will deny the correctness of any statement of the Universalist faith, I will either prove it correct by reference to his standard writers, or retract it. He has very repeatedly, during this discussion, made statements of the faith of Presbyterians, calculated deeply to wound the feelings of every Presbyterian who has heard him; for they know his representations to be grossly incorrect. For example, he has charged us with holding that some infants are damned; that the righteous will take a fiendish pleasure in witnessing the eternal sufferings of the wicked; and that Christ came and suffered in order to induce God to be willing to save men. I select these three charges from a number equally false; and, as the discussion will not close before Tuesday evening, he can have till then to prove them true. To aid him in this work, I will furnish him with the standard Presbyterian writers of the United States and of Scotland; he can have as many of his friends as he desires to aid him; and if he can find in any one of them these three doctrines, I will publicly apologize for what I have said. If he cannot, he owes it to himself, to the truth, and to the public, to retract his false charges, and to apologize for having so grossly misrepresented our views. You, my hearers, shall judge whether, in this matter, he will act as an honorable gentleman. I now take leave of these matters, pressed upon me by the gentleman, although, as he knows, they have no connection whatever with the subject we are discussing.

But, after all, he gravely tells you, that if "Mr. Rice" will not come up and answer his arguments, he will, nevertheless, go forward. I now challenge him to mention *two texts* of Scripture quoted and relied on by him, which I have not noticed in my replies. If he will do so, I will immediately reply to his argument based upon them. And I, on my part, will point out not less than **THIRTY** texts I have quoted and relied upon to disprove his doctrine, not one of which he has replied to. Look at *facts*, and decide which of us shrinks from meeting the arguments of his opponent.

I will not now take time, at any length, to review the arguments I have offered. My *first* argument against Universalism was based upon its novelty—its very modern origin. My *second* was, that if Universalism be true, there is no *salvation*. Here I cannot help pausing to notice one of the gentleman's peculiarities as a debator. To the word *salvation*, which is a most important word in the Scriptures, he gives such a definition as suits his doctrine; but he has not appealed to one Lexicon, Commentator, or critic to prove, that the word has the meaning he has assigned to it. He has affirmed and re-affirmed, on his own authority alone, that it means just what he says! I never before entered into a discussion with a man who would not, at least, look down upon books of standard authority, if he would not look up to them! Never before have I met a man who expected the people to rely upon his simple assertion concerning the meaning of the most important words, and who steadily refused to sustain his criticisms by a single authority!

My *third* argument is—that the Scriptures distinctly teach, that there is to be a resurrection, both of the just and of the unjust—the former to life, and the latter to condemnation; that, accordingly, ancient believers endured the most terrible trials, “not accepting deliverance, that they might obtain a *better resurrection* ;” that Paul sacrificed everything for the cause of Christ, “if by any means he might attain to the *resurrection of the dead*.” How has the gentleman replied? Why, he says, Paul only meant to say, that he desired to become a better man in this life! What evidence has he produced, that his extraordinary exposition of Paul's language is true? Has he referred to any Lexicon, Commentator, or critic? No. Has he attempted to prove it correct by other passages of Scripture? He has not. What evidence, then, has he produced? None whatever, except the assertion of Mr., the Rev.! Mr. Pingree!

My *fourth* argument is—that Universalism teaches the *materiality* and *mortality* of the soul—that man dies, just as his horse dies. This argument is very troublesome to

my friend; and he would fain escape the necessity of replying to it, though his own doctrine—that in the resurrection, not before, all will be made holy and saved—necessarily involves the mortality of the soul. I have pressed him repeatedly, with the question—What becomes of the soul during that long period between death and the resurrection? I have proved, that there are but three possible suppositions in regard to it, one of which must be true, viz: 1. The soul, immediately after death, is holy and happy; or, 2. It is unholy and miserable; or 3. It dies with the body. The *first*, Mr. Pihgree does not believe; for his doctrine is, that in the resurrection, not before, men become holy and happy. He does not believe the *second*; for he denies all future punishment. He must, therefore, adopt the *third*—that the soul dies with the body? From this most unenviable predicament the gentleman makes no attempt to escape.

Now mark the facts: I have proved by the Word of God, that the soul is immaterial and immortal; that sin and holiness belong exclusively to the mind, not to the body; that all are sinners; that neither the separation of soul and body, nor the resurrection of the body, can change the moral character of the soul: that those who die in sin must be miserable after death, and after the resurrection. And I have produced a number of passages of Scripture, proving, that immediately after death, the soul goes into a state of happiness or misery, according to its moral character; and, consequently, his doctrine, that *in the resurrection* all will be made holy and happy, is false. These passages of Scripture, which completely demolish the gentleman's doctrine, he has not yet ventured to notice; and yet he calls on me to come forward and take his arguments out of his hands!

My *fifth* argument is—that Universalism makes God the author of all the sin in the world. The gentleman would fain escape this difficulty, by asserting that our Confession of Faith teaches the same doctrine, held by "Father Ballou." Let us see.

1. The Confession says—God made man "with rea-

sonable and immortal souls, endowed with knowledge, righteousness, and true holiness, after his own image, having the law written in their hearts, and power to fulfill it," Chap. 4. Ballou says, the Scriptures say nothing about "immaterial immortal souls." And again: "The ground we shall take, is, that natural evil owes its origin to the original constitution of our animal nature, and that *moral evil or sin owes its origin to the natural evil.* * * These conflicting laws of flesh and spirit have always existed in man *from his first formation*; and so long as they both continue to exert their power in opposition to each other, so long will sin remain and continue to produce condemnation. * * * God saw fit, in his plan of Divine Wisdom, to make the creature subject to vanity; to give him a mortal constitution; *to fix in his nature those faculties which would, in their operation, oppose the spirit of the heavenly nature.* It is, therefore, said, that God *put enmity* between the seed of the woman, and that of the serpent." This enmity, he says, is the carnal mind, which is enmity against God. *Treatise on Atonement*, pages 32, 34, 36, 48.

And here it occurs to me to remark, that by that expression—"the creature was made subject to vanity, not willingly," &c.,—(Rom. viii.) Mr. Ballou and Mr. Pingree understand, that God created man an imperfect being, liable to suffering, and inclined to sin. The Scriptures, on the contrary, teach, that "God made man *upright*," and that he sinned and was made subject to suffering *willingly* or *voluntarily*. We have thus an additional and conclusive evidence, that the Universalist exposition of that passage, is false. But to return:

2. The Confession says, our first parents, in the fall, were "left to the liberty of their own will, which was subject to change;"—"nor is violence offered to the will of the creature, [by the purposes and providence of God,] nor is the liberty or contingency of second causes taken away, but rather established," ch. 3.

Ballou says—"Man is dependent in all his volitions, *and moves by necessity*," (ibid. p. 64.) And Mr. Geo.

Rogers declares, that "the notion of free will is a chimera," *Pro and Con of Univer.* p. 290.

3. The Confession teaches, that God determined to PERMIT men to sin, and to bound, control and govern the sinner, so that the wrath of man shall praise him; and the remainder of wrath he will restrain;—but that God "being most holy and righteous, neither is, nor can be the author or approve of sin." Compare chap. 5 and 6.

Ballou says—"If it should be granted, that sin will finally terminate for good in the moral system, it will then be necessary to admit that God is its first cause, or we cannot say that God is the author of all good"—that "the immediate causes of sin, are found in our natural constitutions, and the most *distant* of those immediate causes are the same as the most *distant* of the *immediate* causes of our virtues," *Treat. on Atone.* pages 36, 41

Such are the doctrines of the Confession in contrast with those of Mr. Ballou. Are they identical, as Mr. Pingree would have us believe? Are they even akin to each other? The gentleman cannot set aside my argument against Universalism as making God the author of sin, by asserting that Calvinists hold the same doctrine. The doctrine affirmed by Mr. Pingree, that *in the resurrection* all will be made holy and happy, cannot be sustained, but by resorting, as Ballou has done, to materialism, and to the blasphemous error, that God is the author of sin. The refutation of these doctrines, therefore, proves the falsity of the doctrine of Universalism.

My *sixth* argument against Universalism is—that it denies that fundamental doctrine of the Gospel, *the Vicarious sufferings of Christ for men.* This point also the gentleman refuses to discuss, alleging that it has nothing to do with the question before us. And yet he himself admits it to be a great principle of Universalism, that every man suffers, in this life, all that his sins deserve; and from it he infers, that there will be no future punishment. The author of the *Exposition of Universalism* tells us to "set it down, as one of the *peculiar* doctrines of Universalism, that no man can, by any possibility, escape a just

punishment for his sins," p. 15. And Mr. A. C. Thomas, in his controversy with Ely, which I have quoted, says: "I believe that God will render to every man according to his deeds, that is, according to *his own* deeds;—CONSEQUENTLY I reject the doctrine of *Vicarious Atonement*," p. 25. He denies the doctrine of Vicarious Atonement, *because he believes that every man is punished fully for his sins*. He, therefore, admits what cannot be denied, that if the doctrine of Vicarious Atonement be true, the great principle of Universalism, that all suffer fully for their sins, is false. Hence my argument to prove the truth of the doctrine of Atonement; for if this doctrine be true, Universalism is false. Hence also the pertinency of my argument in favor of the Divinity of Christ; for if he be a creature, all must admit that he did not make a Vicarious Atonement for the sins of men, that is, did not bear the punishment due to their sins. To this argument the gentleman has made no reply. I will here pause to say, that I challenge him to mention an attribute or perfection ascribed in the Scriptures to God the Father, which is not also ascribed to Jesus Christ. He is called the *Father*; but this name simply expresses the *relation* between the Father and the Son. If, then, the Father possesses supreme Divinity, so does the Son.

How God exists in Trinity I pretend not to comprehend; but there is nothing contradictory or absurd in saying, that he is *one in one sense*, and *three in another*. Nor is there any thing contradictory in the doctrine, that Christ possesses two natures, Divine and human. It is generally admitted, that man possesses two natures, matter and mind; and the properties of these natures are not only different, but opposite. Why, then, may not Christ possess two natures, human and Divine? The Scriptures, as I have proved, are perfectly clear on this point.

Universalism, I have said, makes Christ a *mere man*. This I proved from the Lectures of Abner Kneeland, who declared his belief in "the *simple humanity* of Christ;" and by the Exposition of Universalism, which declares that Christ claimed no higher title than the hum-

ble one, "*the Son of Man.*" But Mr. Pingree says, he was not a *mere man*, because he was inspired, and endowed with certain miraculous powers. Paul was also inspired, and was enabled to work miracles as wonderful as those wrought by Christ. So that, according to the logic of the gentleman, Paul was not a *mere man!* And perhaps, too, he would find no difficulty in subscribing to the doctrine of Abner Kneeland, concerning the sufferings of the Apostles, that "*for aught we know to the contrary, there was the same merit in them,*" as in those of Christ! *Lectures.* p. 64. Kneeland, when he delivered this sentiment, was in high repute with Universalists.

But Universalism degrades the Son of God even below "simple humanity." Both Ballou and Balfour assert, *that he had a devil!!!* The audience will be almost prepared at once, to charge me with slandering them; but it is even so. The Evangelists Matthew and Luke (see chap. iv.) say, that Christ was tempted by *the Devil*. And Hosea Ballou says—"When he had a view of all the kingdoms of the earth, and their worldly glory, he was tempted to avail himself of them. Here was *natural ambition, such as gave rise to the actions of an Alexander*. When on the pinnacle of the temple, he was tempted to cast himself down, &c. Here was that passion which gives rise to presumption, and wishes to avoid duty." *Treat. on Atone.* p. 49. So says Balfour: "What then was the tempter? It was *flesh and blood* suggesting the propriety of accommodating himself to the prevailing opinions and expectations of the Jews to secure his success." See *Inq.* p. 133. The inspired writers say, that Christ was tempted by the *Devil*. These Universalists say, the devil that tempted him, was *his own ambition* in one case, and that passion which leads to *presumption*, in a second, and *flesh and blood* in a third! In a word, they assert, that Christ had what the Scriptures call *the Devil!!!* I confess, I am shocked, whilst I repeat sentiments so blasphemous. But why should we wonder at this, when the modern Universalists claim fraternity with the ancient Gnostics? Whittemore,

in his *Plain Guide to Universalism*, says, "We find distinct traces of Universalism, in the Christian Church, immediately after the age of the Apostles, especially among the different sects of the Gnostics," &c. p. 8. And what was the faith of these people concerning Jehovah? Balfour 2d, a leading Universalist, says—"This [philosophy] led them to regard the God of the Jews, the Jehovah of the Old Testament, as but a secondary being, the principal maker of the world, and they also concluded that he had apostatized, more or less, from the divine allegiance, inasmuch as he had arrogated to himself the honors of worship, and as Christ had been sent to annul his ancient covenant, and to overthrow his institutions." *Anc. Hist. Universalism*, p. 31. Is it not marvellous that men calling themselves Christians, could bring themselves to affirm, that Christ had a Devil, and to claim as brethren, men who held that Jehovah was an apostate!!! [*Time expired.*]

[MR. PINGREE'S FOURTEENTH SPEECH.]

Respected Auditors: The question before us is this: "Do the Scriptures teach the ultimate holiness and salvation of all men?" I have undertaken to establish the affirmative of this proposition; and have presented various proofs to the point, from Divine Testimony. It is not necessary here to recapitulate them. But I shall proceed at once, to propose and illustrate another argument, or rather to present additional testimony in favor of the doctrine I am advocating.

The Scriptures distinctly teach that God has "given all things"—"all flesh"—"the heathen and the uttermost parts of the earth," to Christ. I know it is said in reply, that the Saviour said, "Ye will not come to me, that ye might have life;" and "Whither I go ye cannot come," and various similar expressions, quoted from the Scriptures. Hence my friend argues that some will NEVER come to Christ. But it is not so. Many to whom those expressions were applied, did afterwards come to him. I have shown also that the Saviour declared to his

disciples themselves, in the same language, and directly alluding to what he had said to the Jews, "Whither I go ye cannot come;" which expression, here or elsewhere was not meant to convey the idea that they could *never* come; because, when asked by Peter, soon after, for an explanation, he says, "Thou shalt follow me *afterwards*." My argument was: *ALL shall finally come*, because Christ so teaches, in so many words; but the time *was*, when *none* could come. Nevertheless, all were to come afterwards.

Paul says that "murderers, liars, and drunkards shall not inherit the kingdom of God;"—a passage frequently quoted to show that such can *never be saved*. The Apostle says, they shall not inherit the kingdom of God; but adds, in the next verse, "*Such were some of you*." Consequently, *while* they were such, they could not inherit the kingdom of God. He continues: "But ye are washed, ye are sanctified," etc. They were *now* in the kingdom. So in relation to all those expressions of a similar nature;—as that "ye cannot come," etc., they mean that the persons spoken to could not come, *for a time*; that is, with certain dispositions, and under certain circumstances, they could not come; but *afterwards*, when those dispositions were changed, they could come. I have proved already, that at "the end," the consummation, when the object of Christ's reign shall have been effected, all will have been purified and brought under subjection to him; and that then, having accomplished all things, according to the Father's will, the Saviour shall deliver up the kingdom to God, and be "himself subject unto him [God] that did put all things under him, that God *MAY BE ALL IN ALL*."

I will now quote several other passages which bear directly on this point. I have already quoted the 2d Psalm, where God promised to give to his Son "the heathen for an inheritance, and the uttermost parts of the earth for a possession." See also John iii. 35: "The Father loveth the Son, and hath given *ALL THINGS* into his hands." And John xvii. 2: "Thou hast given him power over *ALL*

FLESH, that he should give eternal life to *as many* as thou hast given him." In these passages we are taught that all men are *given to Christ*. Now with the declarations of this important fact, compare John vi. 37 : "All that the Father *giveth me* SHALL COME TO ME ; and him that cometh to me, I *will in no wise cast out*." All shall come, —not *now*, it may be ; but all shall *finally* come, if these words are true ; and those that come shall in no wise be cast out. Accordingly we have the fact distinctly taught, that all men will be united in Christ ; and consequently, all saved. So also John xii. 32 : "And I, if I be lifted up from the earth, *will draw ALL MEN unto me*." All will be drawn to Christ ; gathered into one fold, forever saved. This, then, is my next argument : If all *come to Christ*, all will be holy and saved. About this there is no dispute. And I have now proved that all *will* come to Christ, finally ; and have therefore proved that all will be holy and saved.

I will now proceed to review my friend's last speech. He offers some remarks about depreciating me, and wishing to substitute Mr. Thomas in this controversy ; but I shall not dwell on the subject. As to his now attaching the "*Rev.*" to my name, it is of small importance. I do not claim it ; and I care nothing about it. It was invidious, as it appeared to me, to show this usual courtesy to one individual, and withhold it from another so studiously and continually. If it was "*a small matter*" in me, to mention it here, it was a *smaller matter* to be so careful to withhold it, when it was proper, and now to apply it, when it is improper. But it is of no importance ; and my friend can make no capital out of it, by attempting to ridicule me by that means. The last time he did it, the congregation did not *laugh*. The first and second times, they laughed ; but the third time, they did not.

My friend says that he finds me a greater man than he expected. Upon what grounds did he at first make me so "*great*?" Because, Mr. Gurley had said that I was "*able to meet HIM, [Mr. Rice,] or his superiors, in de-*

bate!" THEREFORE, says Mr. Rice, "I *insist* upon it that Mr. Pingree is a GREAT MAN!" You remember his language. Some persons draw curious *conclusions* from certain *premises*. This I judge to be one of them.

My friend introduces the Confession of Faith again; and says, that I have wounded the feelings of Presbyterians. I should be very sorry to wound the feelings of any body. I certainly do not wish to do it; although I confess that I feel a settled and utter abhorrence of some of the dogmas which I find in the Confession, and as still held and brought up against Universalism. I felt called upon—and this was allowable—to rebut his *arguments* by his *Creed*; but I did not intend to wound his feelings. True, I believed it to teach that Christ came and suffered, to gain the love of God to man. I had received that impression of it. If I am mistaken, I am glad to acknowledge it, and to find that it teaches that the love of God to sinners sent his Son to be their Saviour.

As to infant damnation, I presented the Confession of Faith itself; which teaches that the kingdom of God is made up of "professors of the true religion, and *THEIR children*;" out of which there is *no salvation*. This appears to me to assert the damnation of all infants, except the children of true professors. As to Presbyterian writers representing the righteous as "gloating" over the misery of the damned, I have presented what I had to present on that subject. The audience can judge of the language they use. I quoted Tertullian, who says, "How I shall laugh—how *rejoice!* how *EXULT!!* when I see so much misery," etc. True, he may not be called a Presbyterian; still he was a Partialist. I presented also Edwards, Boston, Williams, and Emmons. My friend will not dispute that they use the language I quoted from them. As to the word "gloat," I did not apply it to all, but only to those who express their feelings of *exultation*; particularly Tertullian, who is the supposed father of the monstrous dogma of *strictly* ENDLESS DAMNATION, in the Christian church.

Mr. Rice says, that when salvation is *offered* to men,
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and they *do not come*, they are properly and justly damned. I should like to show you, by the Confession of Faith, *how* he and the Presbyterians believe salvation to be "offered." "Others *not elected*," says the Confession of Faith, (Chap. X. Sect. IV.) "although they may be called by the ministry of the word, [have salvation "*offered*" to them;] and may have some COMMON OPERATIONS of the Spirit, [not effectual; nor *designed* to be effectual; nor *intended* to lead them to salvation—solemn mockery!] yet they never truly come to Christ, and therefore CANNOT be saved." Their condemnation is only *aggravated* by these *offers* (!) that God would not *permit* them to accept, only sinking them deeper and deeper in the pit of perdition! Such are Calvinistic Presbyterian "OFFERS" of salvation"!!

As to the term "*salvation*," I defined it, in the beginning of the discussion, as I proposed to defend it; to wit, as expressing *deliverance* from the present state of suffering and sin, and from death. I know that the word has other meanings; that it sometimes means deliverance from merely *temporal* evils; sometimes the spiritual salvation enjoyed by the saints *here*; and sometimes the final deliverance from death to a blessed immortality. Mr. Rice again speaks of the "resurrection of the just, and of the unjust." Why will he not notice my illustration, as to the resurrection of the Old and New School Presbyterians—blacks and whites! etc. Once more he tells us of Paul's desiring to "attain to the resurrection." Hence I must once more ask, if Paul had died *then*, without becoming more perfect on earth, would he not have been raised to a state of happiness? even according to Mr. Rice's own views. If so, the passage cannot relate to that resurrection. Paul says, "*not as though I had attained, or were already PERFECT.*" *This* was a resurrection to which he had not yet "attained."

As to materialism; if one or two Universalist writers believe the soul to be mortal or material, and that it dies, the great mass of Universalist Ministers and people believe man *not* to be entirely mortal. Materialism, I re-

peat, is NOT one of the premises of Universalism. Suppose I find some Orthodox writers, who say the soul is material and mortal; would that be showing it to be one of the premises of Orthodoxy!? A few words in relation to sin arising from man's present physical constitution. Let us hear my friend's Creed speak: (Chap. XIII. Sect. II.) "Sanctification is throughout in the whole man, yet IMPERFECT *in this life*; there abideth still some remnants of CORRUPTION *in every part*; whence ariseth a continual and irreconcilable war, THE FLESH lusting against the Spirit, and the Spirit against *the flesh*." Hence the Creed elsewhere teaches that there shall be a change "after death." Paul also shows the influence of "the flesh" upon his mind. The Confession teaches substantially the same doctrine; Mr. Rice himself said so, in his controversy with Mr. Campbell. We are not freed from sin, *as long as we live*, because sinfulness arises from our present physical constitution—"in the flesh." Universalists believe that Adam possessed a mortal physical constitution; Mr. Rice seems to believe that he possessed an immortal constitution. If one immortal being can die, why not *another*? and why may not THE SAINTS sin in heaven, and die again?! If Adam was really immortal in his entire nature, *how could he die?*

A word in relation to the mind's being moved by necessity, and the remarks of my friend on that subject. It is strange that a CALVINIST, after reading Edwards, Toplady, Zanehus, Day, etc., should talk about the mind being *free from necessity*! If Mr. Rice chooses to do so, it is all well. That, however, is not true Calvinism.

Mr. Rice treats us with more quotations from the "Pro and Con," and from the Discussion between Ely and Thomas. I am glad to hear him quote from these books. Of the Pro and Con, some seven thousand copies have been sold; and the greater notoriety here given to the work by Mr. Rice, I trust will treble the sale. It is an invaluable work. As to the Discussion between Dr. Ely and Mr. Thomas, I have been informed that some copies

have already been sold since the present debate commenced. So others will be. I hope you all, my respected auditors, will procure the works and read them. You will find them at the Office of the "STAR IN THE WEST," in this city; (not *my* office, however, as Mr. Rice has said; but Mr. Gurley's—the Publisher and Editor of the "Star.")

My friend still continues to call a denial of the Trinity, Vicarious Atonement, etc., the *premises* of Universalism. How many more times must I set him right on this subject? How many times shall I be compelled to tell you and him that *these* are not the premises of Universalism? The LOVE OF GOD and the TESTIMONY OF THE BIBLE;—*these* are the PREMISES of Universalism. We write and preach on any such subject; about the Deity of Jesus Christ, as we have a right to do; but the doctrine of Universalism does not rest on one view of that question, or another.

With regard to Christ's "having a devil," I will say only a few words. Universalists are not alone in their views of the Saviour's temptation. Others believe that he was not led about from place to place, by a fallen spirit, just from the pit of Hell. The Bible says that Jesus Christ "was tempted in all points *as we are*." I cannot help my friend's being shocked at it. If Jesus possessed human nature, the suggestions of evil were made to him, as they are to us; but he did not yield to them. He was "without sin." Universalists do *not* say that Christ "had a devil."

The views of the Gnostics are not to the point in hand. It is true, they believed in final universal salvation, and held other notions which are unscriptural and strange. So had those called "Oxthodox," in those days, equally absurd and foolish notions, during the second, third and fourth centuries. Still the doctrine of the salvation of all men, was believed in the Church, until it was condemned, in the 6th century, by a church become "WHOLLY CORRUPT;" as Mr. Rice admitted it to be, in his Discussion with Mr. Campbell. So, then, all this does not bear

upon the subject before us. The question is, "Whether the SCRIPTURES teach the final holiness and salvation of all men."

I will now advance another argument, although not so *directly* bearing upon the subject as others which I have presented. The others declare, expressly and explicitly, that all who die in Adam, are made alive in Christ; clothed with immortality, incorruption and glory; made as the angels of God in heaven; subdued to the Saviour, and God filling all in all; that all who sin, shall be righteous and justified; that, although we were subject to vanity; (my friend says that man was made *immortal*; but the Apostle says that he was *made subject to VANITY*;) we—the CREATION—shall be delivered from the bondage of corruption into the glorious liberty of the children of God; that God is the Saviour of all men; that he will have all to be saved; that the grace of God bringeth salvation to all men, by sending his Son to be the Saviour of the world; that God's promise to Abraham, Isaac and Jacob, confirmed by an oath, was, that all the nations of the earth shall be blessed in Jesus Christ. All these proofs I have presented, as a few of the many passages that *explicitly* and *directly* teach the leading idea in the Universalist's sublime Faith.

I now proceed to offer another argument. It is said in the Bible, that men shall be judged and rewarded *according to their works*. But this cannot be true, according to Orthodoxy, with its General Judgment, and endless misery. Now mark!—Men are to be judged, rewarded, or punished, *according to their works*. Yet, if Partialism be true, the time will *never come* when it can be said, that men *have been* punished "according to their works." If that time *should* ever come, when it can be said that men have been justly punished for their evil deeds, the punishment would *cease*; would it not? Or will God continue to punish men, *after* they are justly judged and punished?! No; that period *will never come*, if the doctrine of *endless woe* be true,—when men shall have been rewarded or punished according to their works; and

therefore, according to Orthodoxy, those declarations of God's Word can *never be fulfilled*. Universalists *only*, of all people, really believe those passages; and, consequently, Universalism only corresponds with the teachings of the Bible.—[*Time expired.*]

[MR. RICE'S FOURTEENTH REPLY.]

My friend, Mr. Pingree, attempted in his last speech to prove, that all men will ultimately come to Christ, and, therefore, will be saved. I ask him, whether there is in the Bible a single passage which teaches that any will ever come to Christ *after death*? Can he find even one? He will not pretend, that he can. And yet, if we are to believe him, it is the great design of the Scriptures to teach Universalism. Moreover, it is admitted that many do die in their sins. Is it not most marvellous, then, that neither Christ nor any one of the inspired writers ever said, that any one will come to Christ *after death*? How shall we account for this most unaccountable fact, if Universalism be true?

This is not all. The Scriptures constantly *seem*, at least, to teach precisely the opposite doctrine. Isaiah says: "Seek ye the Lord while he may be found, call ye upon him while he is near." Chap. lv., 6. Does not this language clearly imply, that there will be a period when the Lord will not be near, and cannot be found? Again God says: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me," Prov i. 24—28. Would you infer from such language as this, that those who live and die in their sins, will, *after death*, come to Christ and be saved?

The gentleman again introduces the declaration of

Christ—"I will draw all men unto me." But I ask him, does Christ say, that he will draw any to him *after death*? "Father Ballou" says, Christ did not come into the world to save men in another world; and yet all those passages which speak of salvation, without mentioning faith as necessary to it, Mr. Pingree insists on applying to salvation by Christ in another world! When father and son thus flatly contradict each other, what are we to think of them and of their faith? Shall we not conclude, that neither of them can claim our confidence? I do not believe that the gentleman will say, that Christ came to save men in another world. And now I ask him, (and the question is a fair one,) does he believe that Christ came to save men in this world only, or in another world? Let him say one or the other. It is necessary he should explain his position on this subject. I hope, he will now answer the question.

Christ is the great Shepherd; and Mr. Pingree would induce us to believe, that all men are to follow him, and to be gathered into one fold. Does the Saviour say, that he will in eternity, gather into his fold any who do not become his sheep in this world?

Again: we are told, that God gave to Christ the heathen for his inheritance; and, therefore, all will be saved. Do the Scriptures say, that God gave him those who had *died in their sins*? The plain meaning of the promise to Christ is, that all nations were given to him, that amongst them his Gospel might be preached, and that out of them he might gather a people to the glory of his name. What is the meaning of language like the following: "*All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*"—And this is the Father's will which hath sent me, *that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.*"—"As thou hast given him [Christ] power over all flesh, that he should give eternal life to *as many as thou hast given him,*" John vi. 37, 39—xvii. 2. Observe, he will give eternal life unto as many as the Father gave him: and all those will

come to him. Now will the gentleman say, that the phrase "as many as thou hast given him," means that *all* were given him? Suppose I should say, as many of my neighbors as were invited, came to the wedding; would any one understand by this language, that *all* were invited? Would not every one understand just the contrary—that some were not invited? Most certainly the language of Christ teaches, that some of the human family were not given to Christ, in the sense of being saved by him.

My friend gives indications of returning pleasantry, of the revival of his wit. I am pleased to see this. I hope, he will continue to rally his spirits, and relieve us occasionally with something pleasant.

I am also gratified, that *for once*, he stands corrected in regard to the doctrines of our Confession. He now acknowledges his error in representing it as teaching, that Christ came into the world and suffered to induce God to love and save men! And yet it is quite surprising that he should stand corrected; for he told us boastingly, last evening, that he understood the Confession better than the Presbyterians! Here, however, was found a very prominent doctrine in that book which he now says, he has not studied!—a prominent part of which we are to presume, he never saw! I wonder how many more doctrines it contains, which he has not examined! Was I not right in saying, that he has read our Confession, as the old preacher read his text—"Top-knot, come down?"

He stands corrected also on another point. He admits, that he was wrong in applying the word "GLOAT" to Edwards and Boston, in speaking of their language concerning the punishment of the wicked. He says, it should be applied only to Tertullian. But Tertullian, as he certainly knows, never was a Calvinist; and it was against the Calvinists that he made his charges. He says, he *quoted* Edwards and Boston. I did not see him read from either of them. I hope he will do so yet—I desire to hear their own language. Neither of those excellent men ever represented the righteous as rejoicing in the damnation of the wicked. If he has not their works, I

will cheerfully furnish them, that, if he can, he may make good his charges against them.

Mr. Pingree still occupies his time in assailing our Confession. He declaims quite energetically about the "common operations of the Spirit," &c. Herein he exhibits very little courage. He well knows I cannot turn aside from the question before us, to defend Calvinism. Were I to do so, it would be the duty of the moderators to stop me. I never will assail a man who has not the opportunity to defend himself. It is not manly.

The gentleman has found one source of consolation in view of the exceedingly modern origin of Universalism. Mr. Campbell's Church, he says, is young too! Well, I will not attempt to rob him of this poor comfort. It may be questioned, however, whether the fact that Mr. Campbell is wrong, would prove Universalists right.

I have proved, that standard Universalist writers represent Christ as having a Devil. The gentleman does not deny, that they represent him as having what the Scriptures call a Devil. And does this not prove, that they considered him an imperfect man? No man, I presume, ever understood the word *devil* to express any thing good. Literally it means a slanderer; it is one of the ugliest words in the Greek or English language. To say, that Christ possessed any disposition or passion that could be called a *devil*, is nothing short of blasphemy. But this is not the worst of the matter. The first Universalists, the Gnostics, claimed by modern Universalists as brethren, believed that JEHOVAH was an APOSTATE, who ought to receive no worship of any kind!!! Verily I was not prepared to believe that any body of professing Christians, at this day, would claim fraternity with those blasphemers! And yet Whittemore, a standard Universalist writer, in his "Plain Guide," mentions them amongst the primitive Universalists! I can scarcely bring myself to believe, that the Universalists in these United States, as a body, are aware of the character of those Gnostics, who are spoken of by their preachers as Christians! Surely if they were, they would protest most decidedly against

acknowledging as brethren such blasphemers of God. Truly, if this be Universalism, Deism is Gospel, compared with it.

The gentleman says, some one or two Universalist writers believe and maintain, that the soul is mortal, but that the majority do not regard man as *altogether mortal*. I really do not understand the phrase—"not altogether mortal." What does Mr. Pingree mean by it? Are we to understand, that those Universalists who do not believe man altogether mortal, suppose that the soul almost expires, and remains until the resurrection in a kind of *living dying* state? This state of *betweenity*—neither living nor dying—I profess not to understand. It must, one would think, be a most wretched state. I verily believe, that the people of this country generally have views of man—the noblest work of God in this world—too exalted, to receive a doctrine so degrading.

Mr. Pingree attempts to prove, that sin has its origin in the *body*, in matter. For this purpose he quotes Paul's language: "For I know that in me, (that is, in my flesh,) dwelleth no good thing;" and "with my flesh I serve the law of sin," Rom. vii. But we will allow the Apostle to explain his own language. What does he mean by the word *flesh*? In the immediate connection he says—"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." If a man have the Spirit of God, he is not in *the flesh*. By this language we cannot understand Paul to say, such a man is not in *the body*; for all admit, this would not be true. The word *flesh*, then, is not here used with reference to the body. Indeed in every place in the New Testament where this word is used with reference to *moral character*, it is used to signify *moral corruption—sinfulness*. Hence, amongst "the works of the flesh" we find "idolatry, witchcraft, hatred, variance, emulations, wrath, strife, heresy," &c.—which all belong to the mind, not to matter. It is perfectly clear that the mind alone is capable of either sin or holiness; though the mind may employ the members of the body in sinning.

I have already proved, that Universalists boldly deny the doctrine taught by Paul, in Rom. v. 12, that "by one man sin entered into the world, and *death by sin*;" and hold, that Adam was *mortal* by creation. The gentleman, strangely enough, asks, if Adam had an immortal constitution, why did he die? and what assurance have we that *sain's* will not die? For an answer to the first question, I refer to the passage just cited—"death by sin." In reply to the second, it is sufficient to say, Doubtless if there should ever be sin in heaven, there will be suffering there.

I was gratified to hear the gentleman so highly recommend Mr. Rogers' *Pro and Con of Universalism*. He seems to think, that my notice of the work will greatly promote its circulation. I am quite disposed to extend the circulation of all *good* books; and as Mr. Pingree regards my notice of this book of some advantage, I will give the audience a very remarkable specimen of the author's profound learning. It is found on page 203. His opponent had pressed him with the fact, that the Scriptures speak of "*the day of judgment*." He replies as follows:

"Before passing on to my opponent's *direct proofs*, I will briefly notice the argument founded on the definite prefix, *the*, (instead of the indefinite, *a*,) as connected with this subject. Unfortunately for this argument, it has no foundation in the original Greek: there the article is *en*, indefinite; not *ho*, definite: '*en hemera kriseos*,' a day of judgment. This is almost uniformly the form of the phrase, and this materially alters the force of the argument."

Now I hope Mr. Pingree will inform us in what Greek Grammar or Lexicon, the learned Mr. "Pro and Con," found the *indefinite Greek article en*! I find myself *one article* behind the age in Greek. I have had some little experience in teaching the Greek language; but I never met with the indefinite Greek article *en*! But certainly the learned Mr. "Pro and Con" must have found it somewhere! But Mr. Pingree says, pardon, forgiveness mean *cleansing*; and why may not Mr. "Pro and Con," speak of the indefinite article *en*? Certainly he has as good a

right to make an *article* of a *preposition*, as Mr. Pingree, to make *cleansing* of *pardon*. If this notice of the learned work will extend its circulation, the gentlemen shall be most welcome to the advantage their cause will gain!

My *sixth* argument against Universalism is, that it denies the doctrine of the vicarious atonement of Christ—a doctrine every where taught in the Scriptures. This argument, like all the rest, remains unanswered. The gentleman did, however, briefly notice one of the texts produced to sustain this doctrine, viz: 1 Pet. ii. 24, "Who his own self bare our sins in his own body on the tree," &c. This, he tells us, means, that he *bore away* our sins; and he quotes the language, "He hath borne our griefs, and carried our sorrows," that is, he *cured* them. But does the inspired writer say, he bore our sorrows, our infirmities "*in his own body on the tree?*" No; for such language would be nonsensical. But Peter does say, he *bare our sins in his own body on the tree*. Is there no difference between these passages? Do they mean the same thing?

But what, I again ask, does Ezekiel mean when he uses precisely similar language? Mr. Pingree says, to bear sins, means to bear them away. Let us read this passage so: "The son shall not *bear away* the iniquity of the father, neither shall the father *bear away* the iniquity of the son." Do you not see, that by adopting the gentleman's exposition, we make the Word of God speak nonsense? The only meaning possible, as every one must see, is, the son shall not *be punished* for the sins of the father, neither shall the father *be punished* for the sins of the son. So when it is said, Christ bore our sins, the only meaning is, he bore the *penalty* due our sins.

But the language of Isaiah, is, if possible, even more conclusive: "But he was wounded for our transgression, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on

him the iniquity of us all." Can any one mistake the meaning of this language? In what sense did God the Father lay on Christ our iniquities? In what sense was he bruised for our sins? The only possible meaning is, that God laid on him the *penalty* due our sins. I could, were it necessary, multiply passages of Scripture equally clear on this point; such as, "The blood of Christ cleanseth from all sin," &c.—all in the face of the assertion of Abner Kneeland, that the sufferings of the Apostles were equally as efficacious in securing pardon, as those of Christ.

Now, if it be true that Christ bore the sins of his people on the cross, the fundamental principle of Universalism, that every man suffers as much as he deserves to suffer, is false; and the conclusion based upon it, that there is no future punishment, is equally false. But the gentleman finds it prudent to leave the argument unanswered.

My *seventh* argument is, that if Universalism be true, there is no forgiveness, pardon, remission of sins, or justification by faith in Christ. In presenting this argument, I showed the nature and ground of a sinner's justification before God, and quoted a number of scriptures which teach, that God does pardon, forgive, or remit the sins of all penitent sinners. To this argument, the gentleman has made no answer. He did, indeed, assert, that pardon or forgiveness is not the remission of the punishment of sin, but *cleansing* or *purification* from sin. But did he sustain his assertion by any evidence or authority of any kind? Did he quote a solitary lexicon, Greek or English, that so defines these words? He did not; and I defy him to find one lexicon, Greek or English, orthodox or heterodox, ancient or modern, that so defines it. I presume, there never will be one, unless the Universalists make it for the special benefit of their faith. And verily, Universalism is in perishing need of a new lexicon.

But how do the lexicons define the Greek word translated forgiveness, pardon, remission? The word is *aphesis*. Donnegan defines it, "Remission of a debt, penal-

ty or punishment." Schrivellius defines it, "Remission of something due, as of a fault or punishment." Bretschneider—"Remission of that which another owes me, as of debt or tribute—*aphesis amartion*, (remission of sins)—pardon of the punishment of sins—pardon by which the punishment due is not exacted." Groves, Greenfield, Robinson, and others, define it in the same way. Webster and Johnson define the word *forgive*—"to pardon, not to punish."

These lexicons, which are universally admitted to be amongst the best in existence, all agree in defining this important word to mean, not *cleansing*, but *the remission of a penalty due to sin*. But Mr. Pingree puts his *simple assertion* triumphantly against them all, and expects the audience, of course, to receive it! All agree that pardon, or remission, is releasing those who are the object, of it, from deserved punishment, through Christ; but Mr. Pingree insists, that these words mean *cleansing*! Well, let us read a few passages of Scripture, substituting the word *cleanse* instead of *forgive*, according to Mr. Pingree's definition. Matt. vi. 12: "*Cleanse* us from our debts, as we *cleanse* our debtors," or as we "*purify* our debtors"! Luke vii. 41: "There was a certain creditor which had two debtors: The one owed five hundred pence, and the other fifty: And when they had nothing to pay, he frankly *cleansed* them both!" 2 Cor. 2: "Sufficient unto such a man is the punishment which was inflicted of many; So that contrariwise ye ought rather *to cleanse* him, lest perhaps such a one should be swallowed up with overmuch sorrow." Col. iii. 13, "Forbearing one another and *cleansing* one another, even as God for Christ's sake *cleansed* you." What nonsense Universalism makes of the Bible!

The Bible says, God does forgive the sins of the penitent. Universalism says, he does not. The Bible and Universalism *flatly* contradict each other. Which is true? Universalism says, men are punished to the full desert of their sins, and then forgiven afterwards. We pay our debts to the last farthing, and then are forgiven

the debts ! *Salvation* must mean deliverance from *nothing* ; justification, forgiveness, pardon, remission of sins, must, in the face of all lexicons, commentators and critics, mean cleansing ; and the Word of God must be made to speak nonsense—all for the special benefit of Universalism ! Or, in plain language, Universalism flatly contradicts the Word of God. The Bible declares, again and again, that the sins of all true penitents are forgiven. Universalism says they are not ; but, on the contrary, every man is punished as much as his sins deserve !

The gentleman quoted Heb. x. 28 ; and this passage, with the context, affords another unanswerable argument against Universalism, for which I am obliged to him. I will read from the 26th verse : “ For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. [Surely this does not favor Universalism.] He that despised Moses’ law died without mercy under two or three witnesses : Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.”

Under the law of Moses, a man was punished capitally upon the testimony of two or three witnesses ; but he who despises the Son of God, is to meet a punishment *sorer than death* ; yes, sorer than DEATH ! Death is the severest punishment ever endured this side of eternity, and Universalists assert, that in this life men suffer as much as they deserve to suffer ; but here is a punishment *sorer than death*, and, of course, *beyond* death. “ For ” says the Apostle, “ we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord.” And again : “ the Lord shall judge his people.” I find here an argument in favor of the doctrine of future punishment, whether endless or not, which the gentleman will not be able to answer.

VIII. My *eighth* argument against Universalism is, that it denies the doctrine of future retribution—of future rewards and punishments—which is every where taught in the Scriptures. I now invite the attention of the audience to some few of the numberless passages of Scripture, in which this doctrine is taught. John iii. 16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” Here we are distinctly taught, that those who do not *believe* in Christ, will *perish*, and that all would have perished, if God had not so loved the world that he gave his Son to die for them. What does the word PERISH mean, as here used? Sometimes it means *natural death*; but this cannot be its meaning here; for then believers would not suffer natural death. Those who believe, are not to perish; but they do suffer natural death. Then this word must mean punishment after death; for it has only these two meanings, viz:—death in opposition to natural life, and death in opposition to eternal life. And as it here stands as the antithesis of *everlasting life*, it must mean *everlasting death* or *punishment*.

But, says Mr. Pingree, this everlasting life is enjoyed in this world! The present temporal life of the believer is everlasting! Truly this is something strange. What! a life enjoyed for a few days, or a few years on earth, *everlasting life*! Do men live *forever* here? I should like to ask the gentleman, what the word *everlasting* means. Does it express *duration*, or not? If it does, would a life enjoyed for *one hour*, be everlasting life? If not, would a life of one day, one week, one month, one year, be everlasting? Would the gentleman speak of an everlasting hour, an everlasting day, an everlasting month, an everlasting year? Will Mr. Pingree enlighten us, on this important point?

I may with propriety connect with this, a passage in 1 Pet. i. 3—“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the res-

urrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Here we read of an inheritance in heaven, an eternal salvation, unto which men are kept *through faith*. How can the gentleman, in direct contradiction of the Apostle, say, that faith is not necessary to the future, eternal salvation.

But the gentleman has repeatedly said, the believer *is* saved, and the unbeliever *is* damned, in this life. Yes, but Jesus Christ says, "he that believeth *shall be* saved; and he that believeth not, *shall be* damned." He claims the privilege not only of changing the meaning of the *words* of the Bible, but the *tenses* also, when they do not suit him! The Saviour says, he that believeth *shall be* saved [in the future tense;] and he that believeth not, *shall be* damned. Why did he use the future tense? Why did he not say, as Universalists say, he that believeth, *is* saved, and he that believeth not, *is* damned?

[*Time expired.*]

[MR. PINGREE'S FIFTEENTH SPEECH.]

My friend, Mr. Rice, would like to know if the Bible says that men come to Christ *after death*? Not in so many words; but it does say that all will certainly be drawn to Christ. Christ says, in so many words, "If I be lifted up from the earth, I WILL DRAW ALL MEN UNTO ME." Mr. Rice inquires, if Scripture says men will be reconciled to God, or subdued to Christ, or saved, after death? Not precisely in that form of expression. Yet we expect to die, and we know God's promise will positively be accomplished; and we expect, if they are not fulfilled in this life, as they certainly are not, that they will be, after death; for God's word cannot fail, nor his will be frustrated.

Mr. Rice has dwelt a good deal upon "that young man," Mr. Ballou; and now he attempts to show some disagreement between him and me, as his son. I ex-

plained that matter last night; showing that Mr. Ballou said there was no evil in the *future life*, from which we are to be saved; but that we were to be introduced into a state of salvation hereafter, a deliverance from the *present* evils. This leads me to ask, if my friend has never heard of certain *other* "young men," not more than 200 or 300 years ago, who had something to do with a slow fire of green wood, in the open square of Geneva?!

My friend attempts to limit the phrase, "*all men*," by referring to those who went out of Judea to be baptized by John. Is the phrase, ALL MEN, in reference to those to whom the promises and purposes of God relate, to be restricted by the words, "*all men*," or all Judea that went out after Jesus, or John? Does Mr. Rice himself believe this? *If not*, what bearing has that passage upon the texts quoted?

As to my standing corrected on the Confession of Faith—I honestly meant what I said; that my impression of the Calvinistic views of the objects of Christ's death was derived from the preaching of Presbyterians; and if he showed that the Confession teaches another doctrine, I was willing to stand corrected. I will read a passage from Edwards, such as he denies is there, at our next session. I am *not* discussing Calvinism, as Mr. Rice intimates. All I have to do with Calvinism is to present my friend's CREED against his *arguments*; and I show the propriety of this, by my friend's own course, in his Discussion with Mr. Campbell, (page 465) where he set his Creed, or doctrine, against his opinion or argument. He there says of Mr. Campbell, "But if his *opinion is true, his doctrine is false*; and if his *doctrine is true, his opinion is false*. His doctrine is, that baptism is necessary in order to the remission of sins," etc. Well, so I say of Mr. Rice; if his *arguments* are true, his *Confession of Faith* is false; and if his Confession is true, his arguments are false—for the reasons that I have already presented.

As to the young churches of Campbellism and Universalism; I did not, as my friend says, make it a consola-

tion for us, that Mr. Campbell's church was young. That is my friend's remark—not mine. The doctrine of universal salvation is NOT NEW. It is *not* a novel doctrine. My friend admits this. He admits that it was the doctrine of some of the Fathers, whom he himself quotes with favor in his Discussion with Mr. Campbell. It was held in the *earliest ages* of the church. So the doctrine of endless misery was held in the second and third centuries of the church; and finally so extensively gained ground, that Universalism was condemned in the sixth century.

My friend says I asserted that many Universalists taught that the soul was not altogether mortal. If I said "*soul*"—as I think I did not—it was a *lapsus linguæ*. I intended to say *man*. He inquires about man's being *nearly* mortal; and wants to know about his being *altogether* mortal, or not. I presume every body understood me, perfectly, except Mr. Rice. I meant that Universalists did not believe in the *total extinction* of man's being by death.

Again, with regard to sin arising from "the flesh"—our present physical organization. The Great Apostle Paul was a good Christian; yet he was under the injurious influences of "the flesh." He speaks of "the war in his members." His physical constitution had influence over his mind: it has over all Christians—over all men. They all require a *change after death*; some require a greater change; others a less. That is all. Man has naturally a mortal constitution. Death came by sin; but not a natural death. "IN THE DAY that thou eatest thereof, thou shalt surely die," said God to the first man. It was not *natural* death, therefore; for he did *not thus* die, on that day; nor is it *eternal* death. It is that death which is the consequence of sin. "The wages of sin is death," says Paul, in Rom. vi. 23. Dr. Adam Clarke, on another passage, says the Greek word here rendered "*wages*," was used to signify *the daily pay* of a Roman soldier. This fact illustrates the Apostle's language: "the DAILY PAY of sin is DEATH." Natural death is not al-

ways a direct punishment for sin ; but frequently it is, especially a violent, premature death. A man among us is condemned to be *hung* for murder or any other crime ; we esteem it to be a punishment. So in the case of Korah, Dathan, and Abiram ;—they were destroyed before their time came to die, naturally. See Num. xvi. 28—30 : “And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works ; for I have not done them of mine own mind. If these men die the COMMON DEATH of *all men*, or if they be visited after the visitation of *all men*, then the *Lord hath not sent me*. [Moses makes his Divine authority and mission rest on this.] But if the Lord maketh a *new thing*, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have *provoked the Lord*.” Death here was a penalty for sin ; but it was not the “common death of all men.”

As to the Pro and Con of Universalism ; it is a sound and able work. It may contain an error in verbal criticism. So I admitted, a while ago. The author himself is aware of it, and has been for some time ; but the *argument* is not affected by this error. There is *no Greek article there*. The phrase in those passages rendered “the day of judgment,” as found in the original, is equivalent to the English phrase, “a day of judgment”—the *absence* of the Article in Greek being frequently equivalent to the English indefinite Article.

We are not done with the doctrine of Vicarious Atonement. The Bible speaks, as Mr. Rice quotes, of sinners being cleansed by the blood of Christ. Now, this is not being cleansed by the *literal* blood of Christ. Does the gentleman take these words in their literal sense ? Does he really *believe* it to be the real, literal blood of Christ, that cleanses from sin ? I will quote a passage from John vi., to illustrate the use of the word, “blood,” sometimes by Jesus and his Apostles : “Except ye eat the flesh of the Son of Man, and DRINK HIS BLOOD, ye have no life in you.” Do the righteous really “eat the flesh of the

Son of Man?" Is this passage to be taken literally? Do we really have to *drink* Christ's *blood*, in order to have *life*? If so, the literal blood may cleanse from sin. My friend attempts to ridicule the idea that *forgiveness* means cleansing the sinner. Did I say that? My friend makes a false issue. I said that the terms "cleansing," "healing," etc., referred to the same *effect* produced on the sinner, as the term forgiveness; as where it is said that a man is *cleansed* by the blood of Christ; and that his blood was shed for the *remission of sins*. And there are various other expressions showing the same result. My friend's "various readings" on this subject will not answer his purpose. They are of no avail.

I do not think it necessary to quote Lexicons. This matter stands something as the word "*baptize*," in Mr. Rice's Discussion with Mr. Campbell. Mr. Rice said that the Greek word *baptizo*, which Mr. Campbell defined, and *proved by Lexicons* to mean "to immerse," was used in the New Testament to signify "to wash," "to cleanse," "*to purify*." Mr. Campbell called for a Lexicon defining the word as signifying "cleansing," or "purifying." As Mr. Rice could not find a Lexicon to give those meanings, he proceeded to show, by New Testament usage, that this was Baptism. So I say with regard to "forgiveness." When sinners are forgiven, then sin is *put away*; the Lamb of God *taketh away* the sin of the world," said John the Baptist. Men in sin are represented as *unclean*; but when forgiven, they are said to be *cleansed*. So sin is a moral *disease*, requiring a *physician*. The *cure* is equivalent to *forgiveness*. All these expressions denote the *same result*, although the terms are *different*. In 2 Cor. ii. 6, we read, as before quoted, "*Sufficient to such a man is this PUNISHMENT; Now, therefore, FORGIVE him*," etc. This shows that the man had been fully, sufficiently, justly *punished*, and was then to be *forgiven*. Although this man had been even *damned*, "delivered over to Satan," yet he was to be forgiven and saved. Again, I showed a passage which spoke of "*every transgression* having already

received a *just recompense* of reward." Could they have *received it*, in the past tense, if the just recompense was *endless damnation*? And if the punishment were *past*, could it continue to all eternity?

The passage that my friend quoted, speaks of a "sorer punishment;" sorer than *what*? Mr. Rice asks. Why, sorer than *death*, I answer; but it does *not* say *after* death. May not men suffer "*sorer punishment*" than death? It is only necessary to refer to the time spoken of by the Saviour, when men should "flee to the mountains;" and of which Christ said, "Pray that your flight be not in the winter, or on the Sabbath day," adding, "For then shall be great *tribulation*, such as never was, since the beginning of the world to this time; no, *nor ever shall be*." Here was a punishment sorer than death; but not *after* death. The language of Jesus Christ refers to sufferings in the present world.

Mr. Rice's eighth argument was, that Universalists deny *future retribution*: all Universalists do not. Some believe that there is a limited punishment after death; and others do not. My friend's argument, therefore, is not an argument against final universal salvation; which alone is the proposition before us. I do not myself believe in punishment in the future life; and so I have taken that ground during the present controversy. Others take the other ground; and I shall not oppose them.

My friend made some remarks about the word "*perish*." He asks if it refers to *natural death*? I answer, No—not always. But does it refer to *endless misery*? "They that sin without law, shall *perish* without law," says Paul, in Rom. ii. What does that mean? To whom does it apply? To the Pagans. Now I should like a distinct answer to this question: *Can Pagans be saved*? I ask Mr. Rice if *any* Pagans can be saved? This question I would like to have answered in connection with the use of the word "*perish*," in this connection.

He asks if there can be an *eternal* hour, day, week, or month. Mr. Rice himself knows that the word rendered, "*eternal*," "*everlasting*," etc., is frequently applied to

things of a *limited duration*. We do not say an *eternal week*; because the word *week* is itself definite in its meaning. But when "eternal life" is spoken of, it may mean the spiritual life enjoyed here, and also refer to the immortal life in the future world. It must not be taken for granted, that it refers only to the life in the future world. Mr. Rice said, in his debate with Mr. Campbell, that men "*are in actual possession of eternal life.*"

Mr. Rice again argues, that the condition of salvation is *faith*. He ridicules Universalists for holding, that faith is *not essential to salvation*. I have shown that the salvation to which *faith* is necessary, is enjoyed *here*: "*This is life eternal; to know thee, the only true God, and Jesus Christ whom thou hast sent.*" Hence, this "eternal life" is enjoyed here. Is faith essential to the *final* salvation? Then, if it is, what becomes of those millions—one-third of the human race—who are not *capable of belief*? I put that inquiry against the doctrine, that FAITH is *essential* to salvation. Moreover, is *Baptism* essential to salvation? He has not answered this question, made in relation to his quotation from Acts. In Mark xvi., it is said, "Whosoever believeth and is baptized, shall be saved." I believe that BAPTISM means washing, cleansing, or purification. This is the influence of the Christian Religion on man. The prophecies respecting Christ, say that he should cleanse, purge, or purify men from their sins. So John the Baptist said—"He shall baptize—*purify*—you with the Holy Spirit, and with fire." So my friend holds—that the essential Christian Baptism is *purification*. And so I hold. In relation to the passage quoted by my friend, we have an exposition given by Dr. George Campbell, as quoted in Paige's Selections, showing that it does not relate to future and endless damnation. He says, in a note on that place:

"This is not a just version of the Greek word. The term *damned*, with us, relates solely to the doom which shall be pronounced upon the wicked at the last day. This cannot be affirmed with truth of the Greek *katakrino*, which corresponds exactly to the English word *condemn*."

So Horne also says:

"The sanctions with which our Lord enforces the precept of faith in him, though generally applied to a future judgment, do not appear to have any relation to it; but only to the admission of Christian converts into the Christian Church, after Christ's ascension, upon the same terms as he admitted them himself. Jesus here, upon leaving the world, gives his Apostles the same power which he himself had exercised, and orders them to use it in the same manner: *He that believeth not shall be condemned*, or accountable for his sins.

These texts have no relation to their condemnation or acquittal at the day of judgment; at which time every man will be judged according to his *works*, and according to what he has received."

My friend talks about our criticism. The Saviour says, those that believe *shall be saved*; those that believe not *shall be damned*. The salvation and the damnation were *future from that time*, when the Gospel was preached; and thenceforward, so long as men remained in moral darkness and unbelief, they were to be damned. But the Saviour elsewhere said, "He that believeth not, is *condemned*—or damned—*ALREADY*; because light has come into the world, and men love darkness rather than light." Those who now believe, are saved with a present "special salvation." Those who do not believe, are condemned; yet *ALL* are *finally* to be saved. The *GREAT RESULT* is certain to all in a future world. In the present life, salvation depends upon contingencies; but God will prove true, in what he has promised, though *every man* should prove a liar, or an unbeliever. See Rom. iii. 3, 4.

I *will not* enter at any great length, into a controversy upon the Trinity, Vicarious Atonement, etc.; only so far as to show that my friend has not stated correctly these doctrines, or the denial of them to be the *premises of Universalism*. Some Universalists hold these doctrines; some do not. Whether all do, or do not, does not concern the proposition now before us.

I cannot anticipate my friend's next speech. He may throw in a multitude of passages, relating to punishment, and leave them to be interpreted by the mass of Orthodox

people present, according to their prejudices, and preconceived opinions. If these passages are reserved till the close of the discussion, the fault will be Mr. Rice's; not mine. Perhaps he does not desire them to have a full and fair examination. I have given him ample time and opportunity to investigate my proof texts, by presenting only a few passages at a time, from the very commencement of the controversy. He has read our works—the *Pro and Con*, etc.; and knows how Universalists have disposed of these passages. Hence, probably, he withholds them. If I have an opportunity, I will show that they do not prove endless punishment.

I now advance another argument; which is this: when the angel announced the advent of the Saviour of the world, he said to the Judean shepherds, who were watching their flocks, "Fear not! for behold, I bring you *good tidings*—the GOSPEL—of GREAT JOY, which shall be to ALL PEOPLE. For unto you there is born, this day, in the City of David, a SAVIOUR, which is Christ the Lord," Luke ii. 10, 11. This was the subject of good tidings: the great joy that the Saviour should finally bring to all people. We claim this to be an explicit proof of universal holiness and salvation. Hence, after the proclamation of the "good tidings" by the celestial messenger, a multitude of the heavenly host praised God, saying, "GLORY TO-GOD IN THE HIGHEST! on earth peace, good will toward men!" [*Time expired.*]

[MR. RICE'S FIFTEENTH REPLY.]

I cannot permit any man to prescribe for me the course of argument I shall pursue in a public discussion; nor am I disposed to dictate to my opponent. His insinuation that I may be disposed to pursue an unfair course, keeping out of view certain arguments, that he may not have the opportunity to reply to them, is wholly uncalled for, and a departure from the ordinary rules of courtesy.

The gentleman still insists, that the fundamental errors of Universalism, which I have exposed, are not its *premises*; because the Restorationists, whose principles differ

essentially from modern Universalism, do not hold them all. Restorationists believe, at least some of them, in the doctrine of the Trinity, the atonement, &c ; and they believe in a future punishment, more or less extended in duration. If I were debating with a Restorationist, I would go into an investigation of the prominent principles of their creed. But I am now discussing the merits of Universalism, with a Universalist, who does not believe the Restorationists' principles to be true ; and I am sorry he has not courage to defend his own principles, but that, when they are assailed, he retreats, and attempts to shield himself behind those of Restorationists. I trust, I shall never shrink from the defence of the great religious principles which I have solemnly adopted, and which I teach to others. I have exposed the fundamental doctrines of Universalism, as set forth and defended by Hosea Ballou, the father of the system, by Abner Kneeland, by I. D. Williamson, by Balfour and others ; and those, Mr. A. C. Thomas says, are "the views of a large majority of American Universalists." With Mr. Pingree, a Universalist of the modern school, I will not discuss the principles particularly of Restorationism.

In his last speech, the gentleman was constrained to make a very important concession, viz : that the Bible nowhere says, in so many words, that any one ever will come to Christ, or be reconciled to God *after death*. This is indeed something strange, unaccountably strange ! Universalists admit, that great numbers of men do die in their sins ; they assert, that the great truth the Bible was specially designed to teach, is that all these will be saved ; and yet it is admitted that there is not a passage in it, that, in so many words, does teach this doctrine ! After all, then, Universalists are obliged to learn and to prove *by inference* the great truth which, they say, the Scriptures are designed to teach ! Only think of it : the GREAT TRUTH which the Bible was designed to teach, can be established only by *inferential reasoning* ; the Bible says not a word directly to the point !!!

In regard to *salvation* he says, he has explained his

meaning, that there are no evils in the future life, from which men are to be saved. Precisely so; and I am much pleased to hear him thus avow his sentiments. If, then, there are no evils in the future world, from which Christ saves men, there can be no salvation by Christ in the future world. He may tell men, that they will be happy hereafter; but it is abuse of language to say, that he *saves* them, when there are no evils from which he delivers them. The gentleman does not pretend, that he can find one lexicon in the world, which defines the word *salvation*, as he does. So we are to take his authority against the world!

I must now pass rapidly over several points presented in his last speech. The gentleman made a statement concerning one of the most important doctrines of the Presbyterian Confession, which I proved to be precisely contrary to the truth. He stands corrected, but excuses himself by alleging, that he only intended to say, he had heard it *preached* as he stated it, in Presbyterian pulpits. I cannot, of course, say what he has, or what he has not heard; but the difficulty in which he has involved himself, is this: he told us boastingly, that he had studied our Confession for *two years*, and understood it better than Presbyterians themselves! We had the right, therefore, to expect, that a gentleman making such pretensions, would not publicly make so gross a mis-representation of one of the most prominent doctrines in the Confession. His excuse is by no means satisfactory.

Universalism, he repeats, is not a modern doctrine. The Gnostics, who held that Jehovah is an *apostate*, I acknowledge, held universal salvation of some sort; and I by no means object to the gentleman claiming them as brethren, and thus gaining for his principles a *venerable antiquity*! But let the audience mark the fact—the early Christian *Fathers* believed and taught the doctrine of eternal punishment. Polycarp, the disciple of the Apostle John, did not believe or teach Universalism. Ireneus, the disciple of Polycarp, did not teach it. This Mr. Balou, in his *Ancient History of Universalism*, admits. No

one of the Christian Fathers taught even Restorationism, until the time of Origen, who lived in the third century, when, as Mr. Pingree asserts, the church was very corrupt. Moreover, as already remarked, Origen believed in the pre-existence and transmigration of souls, and carried to a ridiculous extent the allegorical mode of interpreting the Scriptures. But let us have the testimony of Ballou 2d, concerning the primitive Christian writers. He is a leading writer amongst the Universalists; and, therefore, he is an unexceptionable witness. I read page 57 of his History :

"We will, however, observe that of the Orthodox writers, nearly all alluded to, or expressly assert, a future judgment and a future state of punishment; seven call it the *everlasting*, and *eternal* fire or torment; but out of these there are three who certainly did not think it endless, since two of them believed the damned would be annihilated, and the other asserted their restoration to bliss."

Even Mr. Ballou, though searching most diligently for all the ancient Universalists, is constrained to admit, that in the Christian church, in the ages immediately succeeding the apostolic, only one man can be found who believed even in Restorationism: and he believed in a day of judgment and future punishment of such duration, that he called it "the *everlasting*, the *eternal* fire of torment!!!"

And it is a fact, a remarkable fact, stated by Mr. Ballou, that the book which "contains the earliest explicit declaration extant of a restoration from the torments of hell," about the middle of the second century, called the *Sybilline Oracles*, was a gross *forgery*, to use his own language, "*brought forth in iniquity!*" pages 43, 44. Such was the origin, not of modern Universalism, but of Restorationism, with which the gentleman loves to claim fraternity!

My friend says, he did not say, that the *soul* was not altogether mortal, but that *man* is not. I had supposed, that the soul is the man. But in what kind of a predicament does he place men after death? He says, they are not *altogether mortal*, and yet not *immortal*. It would seem, then, that they are in a most singular state,

neither living nor dying. Is this a happy or an unhappy condition? Can the gentleman inform us? If he will say, the body is mortal, but the soul immortal, we shall be able to understand him. But when he says, he does not believe man *altogether mortal*, and yet does not inform us what part is immortal, or what he means by his most singular language, I confess my inability to understand his meaning.

The ridiculous blunder of Rev. Mr. Rogers, in the Pro and Con of Universalism, he says, is only an error in *verbal criticism*. It is not an error of this kind. The truth is, he has manufactured a new *Greek article*, for the benefit of Universalism; or rather, he has taken the *preposition* EN, and converted it into an *indefinite article*. This learned gentleman, though pretending to be quite a critic in the Greek language, is evidently ignorant of the Grammar. Every school-boy who has studied the Greek three months, must have learned, that it has but *one article*, that it has no indefinite article!

But the gentleman says, there is no article at all before the word *day*, where the day of judgment is mentioned. This is not correct. The article *he* is used; and the inspired writers speak of *he hemera*—THE day of judgment. They wrote much concerning the great day of general judgment, when all nations, the living and the dead, shall stand before the judgment-seat of Christ, and be judged according to the deeds done in the body. "And he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on the right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal," Matt. xxv. 32.—This is the great day of general judgment; and the gentleman may take this as a distinct argument, proving that there is to

be a judgment after death, and establishing the doctrine of the eternal punishment of the wicked.

Mr. Pingree attempts to prove, that the blood of Christ, shed on the cross, is not efficacious in procuring remission of sins, by referring to the passage—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," John, vi. 53. And he asks, whether this is to be understood of the *literal* blood of Christ. I answer, Christ was speaking of the anxiety of the multitude to receive the bread which nourishes the body; and he took occasion to turn their attention to blessings of a nobler kind. The meaning of his language is, that the souls of men must feed upon, or be nourished by, those spiritual blessings procured for them by the wounding of his body, and the shedding of his blood on the cross. If this be not his meaning, will the gentleman inform us what it is?

The efficacy of the sufferings of Christ to procure the remission of sins, is clearly taught in Heb. ix. 13, 14: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, to purge your consciences from dead works to serve the living God." The blood of Christ is the procuring cause of the cleansing of the soul from all sin. Such is the plain meaning of the Apostle.

Mr. Pingree says, he did not say, the words forgive, pardon, justify, mean to *cleanse*, but that they mean the same thing in *effect*—the same result. But what, I ask, do those words really mean? Our Saviour teaches us to pray thus: "Forgive us our debts, as we forgive our debtors." Now every body knows, that when a man is forgiven a *debt*, he does not pay it; he is released from a legal obligation, from paying what he owes. Our Lord represents our sins as *debts*; the forgiveness of sin, therefore, must mean the releasing of the person from a legal obligation, from punishment which he deserves. If God forgives a sinner, he does not inflict upon him deserved

punishment; and if, as Universalists assert, he does punish every man as his sins deserve, he does not forgive any.

There is not a respectable lexicon in the world, Greek or English, that defines the words *forgiveness*, *pardon*, *justification*, to mean any thing like *cleansing*, *purifying*, *healing*. These two classes of words are as different from each other in meaning, as any two classes that can be found in the Greek or English language. The former has exclusive reference to *legal responsibilities*; the latter, to *moral character*. I have at command some eight or ten of the most celebrated Greek lexicons, all of which perfectly agree in defining these words as I have done; and I shall be happy to place them in the hands of my friend, that he may, if possible, sustain himself in regard to their meaning. But I must protest against his *asserting*, that important words in the Bible mean so and so, without furnishing the least authority or evidence that he is correct. Does he really expect this large and respectable audience to receive his mere assertion concerning the meaning of the most important words in the Bible, though it be against all lexicons, commentators and critics?! Why even Gregory XVI. would not require more of his humble followers. If the gentleman were one of the most learned men living, we should still expect him to prove his assertions. There is no man who knows every thing.

But he attempts to excuse himself by asserting, that in my debate with Alex'r. Campbell I was placed in the same predicament—that Mr. Campbell called upon me to produce a lexicon giving to the word *baptizo* the meaning which I gave it, and that I could not do it, but relied simply on Bible usage. Now suppose this statement true, what would it prove? It would prove that I was in error. But has the gentleman appealed to Bible usage to show, that pardon, forgiveness, &c., mean cleansing? He has not, and he cannot. He cannot, therefore, place me in the same predicament with himself, even if I were to admit the truth of his statement. But, unfortunately for him, it is not true; but precisely the opposite of what he

has asserted, is true, as any one can see by turning to that Debate. I produced some *twelve* or *thirteen* of the most celebrated lexicons, ancient and modern, every one of which gave the word *baptizo* the definition for which I contended. I never shrink from testing the correctness of my explanation of important words by an appeal to lexicons of standard authority; nor do I ask men to take my *assertion* against all authority. I have not yet attained to such greatness, as will allow me to take such a stand. If Mr. Pingree is so much more learned than all the world, it behooves him at least to afford us some evidence of his extraordinary attainments! I insist, therefore, on his bringing forward at least *one lexicon* to prove, that the important words in question have the meaning he has given them! This is an important matter; for certain it is that God does pardon, forgive, remit the sins of believers, and justify them; and if these words mean what all lexicons, critics and commentators say they mean; it is not true, as Universalism teaches, that every man is fully punished for his sins.

The gentleman insists, that punishment *sorer than* death, which they must suffer who despise Christ, is only *temporal*; and he refers to the sufferings of the Jews in the destruction of Jerusalem for an example of temporal punishment sorer than death. If only the Bible had said that the punishment of the Jews in this life was sorer than death, there would have been some weight in his argument; but it says no such thing. He refers to the declaration, that there had been no example of similar suffering since the world began; "no, nor ever shall be;" and this is evidence, he thinks, that in this life they suffered a punishment more terrible than death. But, in the first place, this suffering was to be endured by the *Jewish nation*—by the *Jews as a people*; and no nation, it is admitted, ever endured greater suffering. But did not multitudes of those Jews—the very persons who suffered most—endure *death itself*? How then could *death* be sorer than *death*?

But the language of the Apostle is very peculiar. After

speaking of capital punishment inflicted upon transgressors of the law of Moses, he asks—"Of *how much sorer* punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?" The Apostle does not undertake to say how much more severe than death, the punishment shall be; but the question—"of how much sorer punishment"—implies necessarily, that it will be inconceivably more severe. This is an argument for future punishment which the gentleman will not be able to answer.

The gentleman, as I anticipated, finds it impossible to answer the argument found in John iii. 16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life." The audience will remember, that, after showing that the word *PERISH*, in this passage, evidently and necessarily means eternal punishment, I called upon Mr. Pingree to tell us what he understood it to mean. What was his reply? Why, said he, Paul says, "they that sin without law, shall *perish* without law;" and very gravely and earnestly he asks me whether I believe that a heathen man can possibly be saved! What has this question to do with the matter in hand? Our Saviour teaches, that those who believe in him, shall have everlasting life, and those who do not, will *perish*. I called upon the gentleman, if he objected to my exposition of the word *perish*, which here stands in opposition to everlasting life, to inform us what it does mean. Instead of answering the question, he asks me whether a heathen man can be saved. He might as well have asked, how far it is to Lexington, Ky!

Suppose I admit, that all the heathens may be saved; does this prove that those who hear and reject the Gospel will not *perish*?—that they will, contrary to the declaration of Christ, have everlasting life? I again urge the gentleman to tell us, what does the word *perish* mean in the passage under consideration. My friend is evidently

afraid to march up to this question. No man is more courageous than he, when he sees no danger; and no man stops more promptly, when he finds himself running into difficulty.

There are two other important words with which he feels pressed; I mean the words *everlasting* and *eternal*. He says they are used in a limited sense, with reference to spiritual life in this world. I have asked him whether these words express *duration* or not. Suppose an individual has enjoyed spiritual life one day, one week, one month, one year; has he, in either case, enjoyed *eternal* life? If not, *how long* must he enjoy it before it can be called *eternal* or *everlasting* life? Will the gentleman answer these questions?

But he says, I asserted in my debate with Mr. Campbell, that every believer is now in possession of everlasting life. Yes—I said every believer has that spiritual life which is begun here, and *will continue forever*. He is spiritually alive, and will never die. But I did not say that the words *everlasting* and *eternal* were used in a limited sense concerning believers. I will give the gentleman till Monday evening to tell us, whether the words express *duration*, and if so, what length of duration.

My friend admits, that *faith* is necessary to the *present* salvation, but denies that it is necessary to eternal salvation. I have repeatedly called his attention to 1 Pet. i. 3-5; but for the life of me I cannot rouse his courage sufficiently to induce him to answer the argument. I must now repeat it, perhaps for the third time, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Now I earnestly desire the gentleman to tell us, is the inheritance, the salvation here spoken of, in this world, or in heaven? If it is in heaven, as Peter expressly says, then

faith is necessary to eternal salvation; for those who were to gain this inheritance, are said to be kept by the power of God *through faith unto salvation*.

But he is again in trouble about infants; and he asks, if faith is necessary to salvation, how can infants be saved? I will cheerfully give what appears to me the correct answer to this inquiry. God works by means, when means can be used; but when they cannot, he is free to work without them. When the Jews were in the wilderness, passing from Egypt to Canaan, they could not obtain food by the ordinary means; therefore God fed them with manna from heaven. But when they reached the land of promise, and could obtain food in the ordinary way, the manna ceased to fall. Just so, in the nature of the case, infants cannot understand and believe the Gospel, cannot be saved by faith; therefore, if God in his wisdom call them into eternity in infancy, he can save them without means. But what has this to do with the argument concerning the salvation of *adults*? Will the gentleman argue, that because *infants* cannot be saved by faith; therefore *adults* are not required to believe in order to salvation? Is it certain—is there any evidence that adults are saved just as infants are? May not God save adults by means, though infants cannot be saved thus?

Mr. Pingree says, I have not yet answered his question, whether I believe baptism necessary to salvation. We are not now discussing the subject of baptism in any of its bearings. I quoted the passage, "Repent and be baptized for the remission of sins," to prove that Universalism denies that God does grant *remission of sins* to every true penitent. The gentleman, whilst constantly seeking to draw me from the question under discussion, does not fail frequently to complain, that I do not adhere closely to it. He will not succeed in inducing me to discuss the design of baptism. I expect to keep very close to the question—too much so, I apprehend, for the comfort of my friend.

One of my arguments in proof of future punishment

was founded on the declaration of our Saviour, "He that believeth and is baptized, *shall be saved*; but he that believeth not, *shall be damned*." The Saviour, I have said, employed the future tense, and was, of course, speaking of future salvation and condemnation; whereas Universalism uses the present tense, and talks of faith as necessary only to present salvation. But, says my friend, it was future, when the Saviour spoke. How happened it, then, that previous to this time he said, "He that believeth on the Son *hath* everlasting life?" John iii. 36. The reason is obvious; for every believer is now in possession of that life that *shall* continue forever; and the unbeliever is not only now condemned, but *shall be hereafter*.

The gentleman makes a vain effort to give plausibility to his reply by the authority of Dr. Geo. Campbell. He cannot do it. Dr. Campbell believed the language of the Saviour had reference to the future salvation of the righteous and the future punishment of the wicked; but he preferred the word *condemnation*, as a fuller translation of the original. He thought the translation should have given the English word which corresponded most fully with the Greek. His is a mere criticism relative to the proper English word to be employed; but concerning the meaning of the Greek word in that connection, he did not differ from the common view.

I will now invite the attention of my friend, (who seems anxious to have a particular class of texts brought forward,) to Heb. ix. 27: "And as it is appointed unto men once to die, and after death the judgment; so Christ was once offered to bear the sins of many," &c. Universalists deny, that there is a judgment *after death*; but here we have this truth expressly taught by the inspired Apostle. I hope Mr. Pingree will attend to this argument.

Another passage to which I invite attention, is found in Luke xiv. 12: "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbors; lest they also bid thee again, and a re

compense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind ; and then thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just." This passage teaches, in language too clear to be misunderstood, that the righteous will be rewarded in the future life for their righteous works performed in this world. The Saviour exhorts a man to a kind of good works for which he could not receive a recompense in this life, that he might be rewarded hereafter. But Universalism asserts, directly in the face of our Saviour's teaching, that men are fully rewarded and punished in this life, and that the conduct of men here, can have no influence whatever upon their condition hereafter.

The next passage I quote in proof of the doctrine of future rewards and punishments, is Matt. vi. 19, 20 : " Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Christ exhorts men so to live, as to lay up treasure in heaven ; but Universalism denies, that it is possible for them to do so. It asserts, that men are fully rewarded in this life ; and, therefore, their treasures must be laid up on earth. Thus flatly does it contradict our blessed Redeemer !

The same doctrine is most clearly taught in the following exhortation of Christ : " Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms : provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Christ exhorts his disciples to provide a treasure in the heavens ; but Universalism denies that they can do so—thus directly contradicting him.

My next argument against Universalism is drawn from the parable of the rich man and Lazarus, Luke xvi. " The rich man was clothed in purple and fine linen, and fared sumptuously every day. Lazarus lay at the gate, desiring to be fed with the crumbs that fell from his table ; and the dogs licked his sores. The beggar died, and was

carried by the angels into Abraham's bosom; for Abraham, as the Saviour teaches, was really living. The rich man also died and was buried; and in Hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom: and he cried and said, Father Abraham, send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you, cannot; neither can they pass to us that would come from thence."

Now whether we regard this remarkable portion of Scripture as parable, or as history, it most clearly teaches, that immediately after death the wicked are punished, and the righteous are happy. It, moreover, teaches in the clearest manner, the eternal punishment of the wicked, and the endless happiness of the righteous. Such, evidently, is the meaning of the impassable gulf represented as existing between them. I say now, that I take it as a *parable*, to save the gentleman the trouble of criticising it as a history. [*Time expired.*]

[MR. PINGREE'S SIXTEENTH SPEECH.]

Respected Auditors—In commencing the labors of another evening, of another week, it may be proper to refer to the course of the controversy, so far as it has progressed. All of you have perceived my course, as the advocate of Universalism. I have presented, regularly, each evening, a few of the specially strong and pertinent passages of Scripture, in favor of the proposition, in order that they might receive full and deliberate consideration from Mr. Rice. On the other hand, Mr. Rice has proposed to himself to overthrow the doctrine of universal salvation, by discussing certain other doctrines, not necessarily connected with the proposition before us, and which he chooses to call the *premises* of

Universalism—while they are *not so*. This course he pursued until Saturday night. He then took a new turn. Not satisfied with making false issues upon a great variety of subjects disconnected with the proposition, he went into *small personal matters*; and took up individual cases of error, in criticism, etc., leaving both his former course of argument, and mine. I have not followed him generally in this part of his course—nor, for the most part, in the other. But yet, when little things become great, by a great deal made of them, we are sometimes obliged to notice them. This I propose briefly to do, in relation to a portion of Mr. Rice's last speech. I pass over his studied and ironical application of the word "Reverend" to me; because I merely mentioned his so carefully withholding it on a former occasion, when it would have been proper, and now conferring it where it is improper. I do not claim the title; nor is it properly given here. If my mentioning it was a "small matter," it was a still *smaller matter* to studiously withhold it in the published correspondence, and the SMALLEST OF ALL to apply it thus, now.

But I come to a subject upon which much has been said by Mr. Rice, viz. his exposure of the want of learning in the Universalist writers. For instance, he makes great ado about an error of Grammar, in the "Pro and Con of Universalism." The author of that book has made no *pretensions* to learning; but he shows, by his criticisms, that he is well enough acquainted with the Greek language, to arrive at the true meaning of a sentence, although not possessing a minute and critical knowledge of the Grammar of it. My friend here told us that *he* had himself *taught* Greek; talked largely of Lexicons; and ridiculed the scholarship of Universalists. Still all this had no relation to the proposition before us. The phrase referred to in the Pro and Con, was, "the day of judgment;" and the question was, whether it meant *the* day of judgment, or *a* day of judgment. The Greek phrase is, *en hemera kriseos*. Mr. Rogers said the word *hemera* was preceded by the Greek inde-

finite article *en*; and not by the definite article *ho*. The phrase occurs in Matt. x. 15; Matt. xi. 22, 24; 2 Pet. ii. 9; and a similar phrase in Jude 6; the passages quoted in the Pro and Con, and means, "in a day of judgment." I said, as did Mr. Rogers, that the definite Article *was not there*; and that consequently the force of Mr. Rogers's criticism was not destroyed; for that the want of the Article in Greek is equivalent, in many cases, to the indefinite Article in English. Mr. Rogers said the indefinite Article was there; and I said there was *no* Article there. Mr. Rice said the very Greek definite Article, (*ho*) which Mr. Rogers said was not in the passage, *WAS THERE*; and assured us that he had taught Greek—had taught it a long time. Indeed he *blustered* a great deal about it. He then repeated the phrase as he said it was in the original Greek—*en he hemera kriseos*; and said it meant, "in *the* day of judgment;" and upon that, founded an argument. Now, in the first place, if the Article had been there, it would not have been as Mr. Rice read it; but, *en te hemera kriseos*. But in the next place, *it is not there*. After all this blustering, and talking about teaching Greek, the Greek Article is *NOT THERE!!!* I hope we shall hear no more about small errors of criticism in the Greek language, and calling out for Lexicons. The Greek Article which our Professor of Greek says *is there*, is *NOT THERE*. If he still disputes my assertion, let him read the Greek of these passages to you. I think, however, he had better leave these small matters, and go back to his *preaching* on the Trinity, Vicarious Atonement, etc. He probably expected, in his last speech on Saturday night, to please his friends, who might put full faith in all his statements, and who consider him good authority in all things.

Another thing: I stated that the Confession of Faith teaches that the death of Christ was to gain the love of God to man. Mr. Rice denied this: and in corroboration of this denial, he read a passage from the Confession, which teaches that God so loved the world that he gave his only begotten Son, that whosoever believeth in him

might not perish, but have eternal life. I said in reply, that, if it were a fact that the Confession did not teach what I said it did, I was willing to stand corrected; and I supposed we should hear nothing more about it. I supposed that he would be satisfied with an honest confession of error. Not so, however; he could not appreciate so frank an acknowledgment; and began immediately to talk largely, and bluster as before, in relation to my ignorance of his Creed, etc. I did not know but I was wrong, when I made the admission; but when he took it in the spirit he did, I thought I would examine the subject a little further. I therefore looked over the Confession of Faith again. I found then, in the first place, that all men were under the *curse of God*, for the sin of Adam; and then, that in the Westminster Catechism, 49th question and answer, it is said Jesus Christ "felt and bore *the weight of God's WRATH*"; and finally, in the 38th question and answer, I find these words: "*Why was it requisite that the Mediator should be God?* Answer. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the INFINITE WRATH OF GOD, and the power of death; give worth and efficiency to his sufferings, obedience and intercession; *to satisfy God's justice*;  **PROCURE HIS FAVOR**; purchase a peculiar people," etc. Now we have it. Jesus Christ did die, according to the Confession of Faith, to bear the wrath of God, which would otherwise have been inflicted on us; and thus "**PROCURE HIS FAVOR.**" That sounds very much like what I said at first! You may be disposed to say that the Confession also teaches, that it was the love of God which sent Jesus Christ to save us; and that therefore the Confession is not consistent with itself. I cannot help that. I know its inconsistencies are many, and monstrous. But that is not my look out. There is the express declaration, that Christ did suffer, to **PROCURE GOD'S FAVOR.**

But I have not done yet. I want to finish the work now; as it is not essential to the controversy, and I do not intend to turn aside to it again. I said Calvinists

eternity,  SING SWEET HALLELUJAHs IN YOUR DAMNATION"!!!!

You may recollect an *especial* denial as to Edwards; and how Mr. Rice here particularly wanted *the book*. I have procured a copy of Edwards' Works, although not from Mr. Rice's library. I hold in my hand, from which I shall read, the London Edition, printed in 1839. I will first give you a passage from the Sermon on "the eternity of Hell torments:"

"The sight of *Hell torments* will *exalt* the happiness of the *saints* FOREVER!! It will not only make them more sensible of the greatness and freeness of the grace of God in their happiness; but it will really make their happiness the *greater*, as it will make them more sensible of their own happiness; it will give them a more *lively* RELISH of it; [yes, that's the word; the sight of Hell torments increases the saints' RELISH of celestial glory!!] it will make them *prize it more*. [O! what saints are these!] When they see *others*, who were of the *same nature*, [those who are saved are naturally no better than those who are sent to an endless hell!] and born under the same circumstances, plunged in such misery, O! it will make them *sensible* how happy they are. A sense of the opposite misery, in all cases, greatly *increases the RELISH* of any *joy* or pleasure!!

The *sight* of the wonderful power, the great and dreadful majesty, awful justice and holiness of God manifested in the *eternal* punishment of ungodly men, will make them prize his favor and love *vastly the more*; and they will be so much the *more happy* in the enjoyment of it!"—*Works*, vol. ii. p. 87.

Again in the Sermon—"The wicked useful in their destruction only," (vol. ii. p. 127,) we read:

"The *misery of the DAMNED* will give them [*the saints*] a greater sense of the *distinguishing* grace and love of God to them, that he should, from all eternity, set his love on *them*, and make *so great* a difference between them and others who are of the *same species*, and have *deserved no worse* of God than they. What a great sense will this give them of the wonderful grace of God to them! and how will it *heighten* their PRAISES! with how much greater admiration and exultation of soul will they sing of the *free* and *sovereign* grace of God to them! When they shall *look* upon the damned, and *see* their MISERY, how heaven will *ring* with the PRAISES of God's *justice* towards the *wicked*, and his *grace* towards his *saints*!!

Once more, in the Sermon—"The end of the wicked contemplated by the righteous," (vol. ii. pp. 208-9) we find this beautiful passage :

"When the saints in glory, therefore, shall see the doleful state of the damned, how will this *heighten* their sense of the blessedness of their own state, so exceedingly different from it! When they shall see how miserable others of their **FELLOW-CREATURES** are, who were naturally in the same circumstances with themselves; when they shall see the smoke of their torment, and the raging of the flames of their burning, and *hear* their dolorous **SHRIEKS** and **CRIES**, and consider that *they*, in the mean time, are in the most blissful state, and shall surely be in it to all eternity; **HOW WILL THEY REJOICE!!!**"

I think this will answer for the present. I trust Mr. Rice is satisfied now, with the books! I imagine I have given him *books* to his heart's content; and that we shall hear no more such loud demands for **THE BOOKS!!**

While I have Edwards in hand, I will read another passage. Mr. Rice quoted Father Ballou's passage on original sin, and what God had to do with it; (though in any event, he was admitted to be the *innocent* Cause.) Hear, now, what President Edwards says. I will set one statement by the side of the other; and you will see that they may both be interpreted in the same way. I take the passage from his Essay "on the Freedom of the Will," Part IV. sect. ix. (*Works*, vol. 1. p. 76.)

"They who object, that this doctrine makes God the Author of Sin, ought distinctly to explain what they mean by that phrase, *The Author of Sin*. I know the phrase, as it is commonly used, signifies something very ill. If, by the Author of Sin, be meant the Sinner, the Agent, or Actor of Sin, or the Doer of a wicked thing; so it would be a reproach and blasphemy, to suppose God to be the Author of Sin. *In this sense*, I utterly deny God to be the Author of Sin; rejecting such an imputation on the Most High, as what is infinitely to be abhorred; and deny any such thing to be the consequence of what I have laid down. But if, by the Author of Sin, is meant the permitter, or not a hinderer of Sin; and, at the same time, a disposer of the state of events, in such a manner, for wise, holy, and most excellent ends and purposes, that Sin, if it be permitted, or not hindered, will most cer-

tainly and infallibly follow ; I say, if this be all that is meant, by being the Author of Sin, I *do not deny* that God is the Author of Sin, (though I dislike and reject the phrase, as that which, by use and custom, is apt to carry another sense,) it is no reproach for the Most High *to be thus the Author of Sin*. This is not to be the *Author of Sin*, but, on the contrary, of *holiness*. What God doth herein, is holy ; and a glorious exercise of the infinite excellency of his nature. And, I do not deny, that God being the Author of Sin, follows from what I have laid down, and, I assert, that it equally follows from the doctrine which is maintained by most of the Arminian divines."

This passage from Edwards will relieve me from the necessity of dwelling more at length upon this subject.

My friend has a great deal to say on the subject of Christ's character, and the nature of his temptations ; and as to his having a devil, and the blasphemy of ascribing human passions and infirmities to him, &c. In reply to all this, it will be enough to remind my friend that Christ had our human nature, perfectly, and that, according to the Word of God, "*he was in all points tempted like as we are ; yet without sin*," Heb. iv. 15. Again, in relation to the human nature of Christ, his "*feeling our infirmities*," I present the gentleman's own Confession of Faith. See the 39th Question and Answer :

"*Why was it requisite that the Mediator should be man ?* Answer: It was requisite that the Mediator should be man, that he might advance our nature, perform obedience to the laws, suffer and make intercession for us in our nature, *have a fellow-feeling of OUR INFIRMITIES*, that we might receive the adoption of sons, and have comfort and access with boldness unto the throne of grace."

This expresses all that any of us have expressed as to Christ's enduring all our temptations, and feeling our infirmities ; yet Christ was without sin.

I will now review Mr. Rice's last speech of Saturday evening. In doing this, I shall, of course, have to be desultory. My friend says he will not debate with me on Restorationist grounds. *I do not ask him to do it*. But I *do* expect him, nevertheless, to debate the proposition which he has engaged to debate, and to examine my

proofs of the affirmative of it; so far as they bear on the final condition of mankind.

We come now, again, to the remark that there exists no evils in the next world, from which we are to be saved. Our evil condition is *here, on earth*, from which condition we need to be saved, and introduced hereafter into a state of holiness, and immortality, and glory. I presume I am perfectly understood by everybody—except Mr. Rice.

He says that not one early Christian Father, until ORIGEN, taught the doctrine of final universal salvation; and mentioned Polycarp, Ireneus, and others. I think my opponent has made a slight mistake here. CLEMENT of Alexandria taught this doctrine before Origen. Indeed he was the teacher of Origen, both in Philosophy and Theology.

Mr. Rice insists on an appeal to the authority of Lexicons, upon the question whether men are punished for sin, if pardoned. We do not need a Lexicon to decide such a question as that: we can do better with the Presbyterian Confession of Faith; and I will therefore now quote from it. See Chapter XI. Sect. V.

“God doth continue TO FORGIVE *the sins* of those that are *justified*: and although they can never fall from the state of justification, yet they may by their *sins* fall under God’s *fatherly* DISPLEASURE, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon and renew their faith and repentance.”

Now it appears that it is true that even the saints suffer God’s displeasure, although he *forgives* them.

Mr. Rice maintains now that no punishment can be inflicted upon us in this life, “*sorer*” than death! Does not John in the Revelation, (ix. 6,) say, that the time was coming when “many should *seek death*, and not be able to find it”? So in relation to the sufferings foretold by the Saviour, in Matt. xxiv.; when the people were to endure greater tribulations than were ever known before, or ever should be!—and all in this life, including death itself. Moses’ law, to which my friend refers, inflicted natural

death ; but concerning this period, Christ says, as already quoted : "Then shall be GREAT TRIBULATION, such as was not since the beginning of the world, to this time ; NO, NOR EVER SHALL BE." That was the "sorer punishment" than the Mosaic punishment of death ; which greater punishment was to be inflicted on those who disbelieved in Christ, and rejected him as the Messiah.

My friend insists upon it that the word "perish," means to perish *endlessly* ; and yet he says he will not answer any questions about the Pagans, but wants I should say what "*perish*" means. He desired to leave the impression from his quotation, that "to perish" meant to suffer eternal torment in Hell. But I brought another quotation from Scripture, containing the same word "*perish*," viz : "they that sin without law, shall *perish* without law ;" and I asked him to tell us why the interpretation of the word in the one passage, might not be the same as in the other ? For it appears that if one means endless suffering in Hell, the other should also mean the same thing ; and Mr. Rice admits that some Pagans may be saved. To this he has made no reply.

He asks, if one is a Christian for a year, and falls away, whether he has "eternal life ?" "Eternal life" is said to be the knowledge of God. Some may enjoy "eternal life," and then lose it. They may be said to *have enjoyed* the blessedness signified by that phrase ; though they do afterwards lose it.

Mr. Rice says he quoted a text three times, and I did not notice it. This text is found in 1 Pet. i. 3, 4, 5 : "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the LAST TIME." What does the Apostle Peter evidently refer to as "*the last time* ?" because "*the salvation*" to which they were "*kept by faith*" related to that "*last time*." Did he re-

fer to the future immortal world? No; for in the 20th verse of the same chapter, he says, Christ "was manifest in *these last times* for you." John says, (1 John ii. 18,) "Little children, *it is the LAST TIME*; and as ye have heard that anti-Christ shall come, even now there are many anti-Christ; whereby we know that *IT—this—is the last time.*" Hence, it is evident that the salvation to which those Christians are kept *by faith*, was not the salvation to be enjoyed in the resurrection state. Consequently this passage affords my friend's doctrine no support. [*Time expired.*]

[MR. RICE'S SIXTEENTH REPLY.]

It may be as well to answer the last part of the gentleman's speech first. "Salvation ready to be revealed in the last time," he says, does not mean the salvation of the soul hereafter. My friend evinces considerable skill in avoiding knotty points. I placed no emphasis on the words, "the last time," but my argument was founded on the preceding part of the verse. I asked him, whether the "*inheritance incorruptible, undefiled, and that fadeth not away, RESERVED IN HEAVEN for you,*" is enjoyed in this world? If it is not, (and even a child can see that it cannot be,) the doctrine of Universalism is overthrown; for this inheritance is reserved in heaven *for those who are kept by the power of God THROUGH FAITH unto salvation*, ready to be revealed at the end of the world. Thus it is proved beyond contradiction, that faith is absolutely necessary to eternal salvation; and if so, Universalism is false. Did the gentleman intend to throw dust in your eyes by emphasising a part of the passage to which I attached most importance in the argument, and keeping out of view that part which effectually overthrows his system? Is he afraid to march up to the real question at issue?

I desired him to inform us, whether the words *everlasting* and *eternal* express *duration* or not. I cannot induce him to answer the question; and I venture to predict, that he will not attempt it. He repeats the Scrip-

ture passage: "He that believeth *hath* everlasting life," and says, the knowledge of God is eternal life. But I repeat the question—what do these words, as here used, mean? I understand them to mean, a life which, though begun on earth, is to be of *endless duration in heaven*. If this be not their meaning, what is it? I shall press this question till the close of the discussion, if the gentleman do not answer it. Do the words *everlasting* and *eternal* express *duration*, or do they not? If they do, has a man enjoyed *eternal* or *everlasting* life, when he has been a Christian one day, or one month, or one year, or fifty years? If these words express duration, at what period of a Christian's life can he be said to have enjoyed *eternal* or *everlasting* life? Let us ascertain the meaning of these most important words. If the gentleman denies, that they express duration, let him give us some authority, if he will not quote Lexicons, to sustain him.

We are not yet through with difficult words. And let me here remark, no one can be an interpreter of the Scriptures, without inquiring into the meaning of *particular words*. I have called upon the gentleman to inform us, what the word *perish* means, as it occurs in John iii. 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him *might not perish*, but have *EVERLASTING LIFE*." Here the word *perish* stands as the antithesis of *everlasting life*, and of course it means the opposite of everlasting life, that is, *eternal death*. If Mr. Pingree says, this is not its meaning, let him show what it does mean. Lexicons, critics and commentators, as he will acknowledge, give it the meaning which I have given it. He has referred to the declaration of Paul concerning those who have not the written word of God—"For as many as have sinned without law, shall also *perish* without law," Rom. ii. 12. Evidently the word here means eternal punishment. The heathen, who have not the *written word*, but who persevere in sinning against the light they have, shall perish under sentence of the law of nature. Such, for example, was Alexander the

Great, whose restless ambition made him a murderer by wholesale, and who died a drunkard. If the heathen persevere in sinning against the law they have, must they not endure the penalty of that law? But what does the word *perish* mean, in the passage before us? The gentleman will surely not pretend that it means *natural death*; for those who believe on Christ, are not to perish, but to have everlasting life; but believers in Christ do suffer natural death. This, therefore, is not its meaning. The word evidently, necessarily means future, eternal punishment. There is no escaping from this conclusion. My friend seems afraid to undertake an explanation of this word.

To show that the punishment sorer than death, mentioned in Heb. x., is not future punishment, the gentleman speaks of some who sought death, but could not find it. It is doubtless true, that men often plunge themselves into greater evil by seeking to escape from those evils under which they are suffering. But the Apostle not only speaks of a punishment really sorer than death, but exclaims, "*Of how much sorer punishment suppose ye shall be thought worthy!*"

He says, the Bible does not say, in so many words, that any are *damned* after death. The Bible does say, "it is appointed unto men once to die, and after death the judgment." This looks very much like it. But the following passage must forever settle this point. The Saviour said to his disciples, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell," Matt. x. 26. Again: "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him which, after he hath killed, hath power to cast into hell: yea, I say unto you, Fear him," Luke xii. 4, 5. Men cannot kill the *soul*; for even Mr. Pingree admits, that man is not "*altogether mortal*." But God can destroy both soul and body in hell, *after death*. Do not these passages prove, beyond contradic-

tion, that they who do not fear God, will be punished in hell, *after death*.

The gentleman seems most earnestly to deprecate the discussion of the *principles* of Universalism. He says, he does not desire to debate the principles of Restorationists. I do not wonder at this; for their principles are widely different from those which he has embraced. From the early part of this discussion, he has quoted a number of texts of Scripture, but has seemed exceedingly anxious to avoid committing himself by stating any important principles. In his first speech, however, he was not quite so guarded; for in that he distinctly stated his doctrine, *that in the resurrection, not before nor after, a change is to be effected, which will introduce all men into a state of holiness and salvation*. This doctrine the Restorationists do not believe. In his first speech, therefore, he took ground against Restorationists, undertaking to establish modern Universalism. When pressed with arguments against the principles involved in his doctrine, which he could not answer, he attempted to cover his retreat by asserting that these are not the principles of Universalism—that some Universalists, viz: the Restorationists, do not hold them! Really one is tempted to believe, that Universalism has no principles.

The Bible, I had supposed, presents to us a sublime system of truth—teaching us not only the fact that many may and will be saved, but the great principles—the glorious foundation—upon which this salvation is secured. But the gentleman would have us believe, that no principles, no process, no plan of salvation, are presented, but that we are to believe simply the fact that all men, good and bad, righteous and unrighteous, will be equally happy, without knowing how or why! Yet Paul, as a wise master builder, laid the foundation upon which men are to build, seeming, at least, to think, that if they do not build upon the sure foundation, they can have no rational prospect of salvation. But modern Universalism has this peculiar advantage, that, being built on no foundation, and having no premises, it would not fall if all its principles

were swept from under it ! It rests upon no principles ; it is a kind of visionary thing—a shadow without substance. It cannot be attacked nor defended ! So it would seem.

But we are not to be misled by representations of this kind. I regret that the gentleman is afraid to attempt a defence of the fundamental principles of his own system of faith. How does Mr. Ballou undertake to prove the truth of Universalism ? He commences with these premises : 1. That God created man mortal and imperfect—2. That he is not a free, but a necessary agent ; and, therefore, from his physical constitution, he cannot but sin. 3. That sin is not committed directly against the perfect law of God, but against the imperfect law of man's own constitution. 4. That God is the cause of all sin. From these premises he concludes, that sin is a very limited evil, and deserves not a great deal of punishment—that, consequently, the punishment inflicted on men in this life, is quite as great as they deserve, and, of course, there can be no future punishment. And if these principles be admitted, it follows, that men have no need of a Saviour ; because, as each one fully pays his own debts, he is exposed to no evil or danger from which he needs to be saved.

Now if Mr. Ballou's premises are true, his conclusion follows of course. If God created man an imperfect being and a necessary agent, sinning necessarily from his physical constitution ; and if his sin is not against the law of God, but against the imperfect law of his own mind ; then, indeed, sin deserves no punishment at all. Such are the principles I find advocated in every leading Universalist author with whom I am acquainted, from which they infer the salvation of all men. Mr. Pingree shrinks from the defence of the fundamental principles of Universalism—the very principles he inculcates upon his own congregation ! I should blush, if I could be justly charged with fearing to defend the fundamental doctrines of my faith—especially when assailed at my own earnest solicitation !

The doctrine of universal salvation depends upon those principles; and if they are proved false, it necessarily falls to the ground. Therefore I have presented and refuted them as they arise successively in the system; and Mr. Pingree refuses to defend them! But is he not bound to do it? What was the doctrine stated by him in his first speech? It was, that in the resurrection a change is to be effected, which will introduce all men into a state of holiness and salvation. I earnestly and repeatedly urged him to tell us, what becomes of the soul between death and the resurrection? and, as I have proved, there are but *three* possible suppositions in the case, one of which must be true, viz: 1. The soul, immediately after death, is holy and happy; or, 2. It remains unholy and miserable; or, 3. It dies with the body. There is no other supposition possible. Mr. Pingree does not believe, that the soul is holy and happy immediately after death; for he says, all are to be made holy and happy *in the resurrection*—not before. He does not believe that it continues unholy and miserable; for he denies all future punishment. He must, therefore, believe that it dies with the body.

I have presented a number of arguments, proving that this doctrine is false—that the soul is immaterial and immortal; that sin and holiness belong only to the soul; that the separation of the soul from the body, will not change its moral character; that the soul, immediately after death, is holy and happy, or unholy and miserable. I proved this last truth, by the reply of our Saviour to the dying thief—"This day shalt thou be with me in Paradise." I also quoted the language of Stephen, the first Christian martyr—"Lord Jesus, receive my spirit." I quoted the language of Paul, who said, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Each of these passages, with others quoted, affords an unanswerable argument against the gentleman's doctrine, that in the resurrection, not before, all will be made holy and happy; and yet he has not attempted to reply to any one of them. He refuses to defend his own principles—the doctrine announced in his first speech—

and retreats behind Restorationism for safety. I do not intend to follow him in his wanderings. I shall still expose *Universalism*.

In relation to the charges made against Edwards, Boston, and others, the gentleman declines saying much; because, as he says, these things are not necessary to the subject. True, they are not; but who introduced them into this discussion? Who charged those excellent men with "*gloating*" over the damnation of the wicked? The gentleman himself introduced them. Why did he do so; since he acknowledges that they have no connection with the subject under discussion? He must have done it, because he had nothing better to offer; or because, being unable to answer my arguments, he desired to excite such prejudice with the audience, as would prevent them from weighing them candidly.

Of Vincent, I know nothing, and shall, therefore, say nothing. But Edwards and Boston say, not that the righteous will rejoice, and say hallelujah, *because the wicked suffer*, but because the justice of God is vindicated, and because they will be grateful to God, who, in infinite mercy, saved them from a similar doom. When Bunyan saw the miserable drunkard staggering along the street, he thanked God, not that the man was a drunkard, but that Bunyan was not!

But why does not the gentleman rail against the Bible itself? For it contains language very similar to that used by Edwards and Boston. In Exodus xv. we read, that when Pharaoh and his host perished in the waters of the Red Sea, Moses and the Israelites stood on the shore, and sang a song of praise to God—"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying: I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Was it a malignant feeling that caused them to rejoice? No—they rejoiced, not because Pharaoh and his host were destroyed, but because the justice of God was gloriously vindicated, and his people delivered. So in the Book of Judges, ch. v., we read, that Deborah, a pro-

phetess of the Lord, rejoiced and sung the praises of the God of Israel, when thousands and tens of thousands of the persecutors and oppressors of God's people had been slain in battle—"Then sang Deborah, and Barah, the son of Abinoam, on that day, saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves," &c. Did she rejoice in the bloodshed and in the groans of those who fell in battle, or in the mourning of widows and orphans? Surely not. She rejoiced that God's justice was vindicated, and his people saved.

I will present one more example of this kind, which, I presume, will be sufficient. Just here it occurs to me, that the gentleman was quite eloquent in declaiming against our Confession of Faith, because it says—God hardens and blinds men, by withdrawing from them his divine influence, because of their perseverance in sin. I wonder if it occurred to him that he was abusing the very language of inspiration! Does not the Bible say—"Whom he will he hardeneth?" Rom. ix. 18. Does not Paul, the Apostle, say—"For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness?" 2 Thess. ii. 11, 12. Was the gentleman aware, that he was heaping abuse upon the language of inspiration?

But the passage I was about to read, is found in Rev. xix. 1—3: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hands. And again they said, Alleluia. And her smoke rose up forever and ever." Are the saints in heaven represented as rejoicing in the sufferings of the wicked, here spoken of under the similitude of the great whore? No—but they rejoice because the honor of God was vindicated by the punishment of those who

trampled under foot his laws ; and they blessed God for the deliverance of his church, and for their own salvation. Yet their language is precisely that so perverted by the gentleman, when found in the writings of Boston and Edwards. They say ALLELUIA, in view of the endless sufferings of the wicked. But in speaking of their sentiments, Mr. Pingree used one of the most offensive words in the English language ; he represented them as "GLOATING" with a fiendish delight over the miseries of the lost. Is there one word in the extracts he read from them, which can be tortured into such a meaning ? There is not. They represent the righteous as acquiescing and rejoicing, not in the sufferings of men, but in the justice and the grace of God. Will the gentleman say, that the righteous ought not to acquiesce in God's judgments upon the wicked ? Is it wrong for them to praise God for their own salvation, though others may be lost ? The sentiments of those men are as opposite to those charged upon them by Mr. Pingree, as day to night.

The gentleman, who boasts that he has studied the Presbyterian Confession *two years*, and understands it better than Presbyterians, though he agreed to stand corrected concerning the object of the mission of Christ into the world, returns to the charge. He has actually ascertained, that the Confession represents Christ as having suffered the *vengeance* of God to *procure* his favor to man. He seems to have forgotten that "vengeance" is a word found in the Bible: "Vengeance is mine ; I will repay, saith the Lord." God is represented as taking vengeance on men, when he executes upon them the just penalty of his law. The word vengeance, as many others, is applied to God in accommodation to human weakness. Jesus Christ, in taking the place of sinners under the law, and bearing their sins in his own body on the cross, is represented as suffering that vengeance—that just penalty of the law—to which his people are exposed. This is all.

I am truly gratified, that the gentleman has made it my duty to occupy some time in correctly stating the doctrine

of our Confession; for I have repeatedly heard of persons, since the commencement of this discussion, who have said, that their minds are disabused of prejudices they had conceived against that book. I thank God for the privilege of presenting to the minds of so many the real principles of that blessed book, which, next to the Bible, I most highly prize.

The gentleman would fain convince the audience, that my course of argument has been quite irregular, and that on Saturday evening I took a new tack. On that evening I presented my *eighth* argument. He, of course, saw no connection between it and those which preceded it. He has proposed for our consideration no principles. Why should he see the force of those presented by me? I have said, and Mr. Pingree has not denied, that according to one of the fundamental principles of Universalism, every man is adequately and fully rewarded and punished in this life; and that, consequently, the actions of the present life have no influence whatever upon the happiness of men hereafter. This principle I have proved false by the fact, that Christ suffered for the sins of his people, that every true penitent is pardoned and not punished. In my eighth argument I undertook to prove this principle false by the fact, that the Scriptures expressly teach the doctrine of *future rewards and punishments*. This was proved by such passages as the following: "Lay not up for yourselves treasures on earth, &c.—but lay up for yourselves treasures *in heaven*." I read several other passages; and I propose to present some more. I desire, however, to solicit the special attention of Mr. Pingree to that one in Matt. x.: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." I hope he will find time to notice this important passage.

I now invite attention to Rom. ii. 5,—“But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of the wrath, and revelation of the righteous judgment of God; who will render unto every man according to his deeds: to them who by patient

continuance in well-doing, seek for glory, and honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile," &c. When will this be done? Paul answers: "In the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel," (ver. 16.) Here let it be remarked, the righteous are to be gloriously rewarded in the day of judgment; and the wicked, instead of being punished here according to their sins, are represented as *treasuring up wrath* against the day of judgment. Here, then, we find the doctrine of future rewards and punishments.

And here I am reminded of the gentleman's effort to extricate his brother Rogers from his ridiculous position about the *indefinite Greek Article* EN. Mr. Pingree asserts, not that the indefinite article is before the words, "day of judgment," but that there is no article at all before the word *day*; and hence he concludes, that his brother Rogers was not far wrong in saying, the Scriptures speak of *a* day of judgment, but not of *the* day of judgment. I am not in the habit of making hasty assertions. Now if the gentleman will take the trouble to look at 1 John iv. 17, he will see precisely the expression, "*en te hemera kriseos*," in the *day of judgment*. Here we find the definite Article.

But the gentleman would be greatly gratified at my making a similar blunder; and he tells you, that in speaking I used the expression *en he hemera*. I did no such thing; I spoke of *he hemera*, in the nominative case, which is precisely correct.

This book of Mr. Rogers, Mr. Pingree says, is an able work, an invaluable book; and yet the author, in a grave argument concerning the day of judgment, tells his opponent and his readers, that the inspired writer does not use the definite Article *ho*, but the indefinite Article *en*—*a* day of judgment! I repeat the declaration, that any school-boy who has been three months studying his

Greek Grammar would know, that the Greek language has but one Article. But Mr. Rogers goes further, and asserts, that "*this is almost uniformly the form of the phrase*, and this materially alters the face of the argument." Now, either Mr. Rogers understands the Greek language, or he does not. If he does, he has deliberately stated what he knows to be untrue, in order to deceive the unlearned. If he does not, he has practiced upon his readers a gross imposition, and thus deceived them, for he wrote as if he were perfectly familiar with Greek.

This is no trifling matter. Since the discussion of Saturday evening, I received a note from a gentleman, informing me, that this very criticism had been repeatedly pressed upon his attention by Universalists, as proving conclusively, that the Scriptures do not speak of *the* day of judgment; and he inquires how many editions of the book are to be published, before the error will be corrected.

I now offer another argument in favor of the doctrine of future rewards and punishments. Paul wrote to Timothy as follows: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, *that they may lay hold on eternal life*," 1 Tim. vi. 17. Now observe, Universalism teaches, that men are fully rewarded and punished in this life. If this be true, how can they, and why should they employ their riches in good works, *in order that they may obtain eternal life*?

And so Paul, in the immediate prospect of death, says, "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give unto me at that day; and not to me only, but unto all them also that love his appearing," 2 Tim. iv. 7, 8. All this, according to Mr. Pingree's

creed, is nonsense. If he had been with "Paul the aged," he might have said to him, "All your labor, of which you speak with such interest, is in vain. You have received your reward. If you had not fought the good fight; if you had abandoned the faith instead of keeping it; if you had not run your race and finished your course, you would have had the same crown you now expect to receive!" But does Paul say, the crown of righteousness is to be given *to all men*, righteous and wicked? Universalism says so, and so Paul, if he had been a Universalist, must have said. But to whom does Paul say, the crown will be given?—"Not to me only, *but to all them also, that love his appearing!*"

[Time expired.]

[MR. PINGREE'S SEVENTEENTH SPEECH.]

You recollect that my friend said, awhile ago, in one of his playful moods, that I reminded him of a sign he had seen over the door of some mechanic—"All sorts of twisting and turning done here!" And although you *laughed*, you saw how little applicable such remarks were to my course; because I have pursued a straight forward course throughout this discussion,—except when it became necessary to follow Mr. Rice. When, in his last speech, he got hold of Edwards and Boston, and the Greek Article, it appeared to me that you must have most plainly seen which of the two was the better workman, at this trade of "twisting and turning." It must have been manifest to you all, that it required great effort on Mr. Rice's part, to escape from the difficulty; and in truth, he succeeded better than I expected.

I now resume the argument. Some Universalists deny the punishment of sinners, in the immortal world; others do not. Universalists disagree on that subject. My declaration was, that I did not myself believe in punishment after the resurrection. That there is to be punishment before the resurrection, is not evident to me from Scripture—I find no evidence in the Word of God, of any punishment after death. But that is not the question be-

fore us. I deny that I have used distinctive Restorationist premises. I do not reason from them, except so far as they agree with the affirmative of the proposition before us ; which is, "*Do the Scriptures teach the ultimate holiness and happiness of all men ?*"

In Mark xvi. 15, it is said, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved ; but he that believeth not shall be damned." My friend said that this passage referred to salvation or damnation in the future world. I said the salvation was future to the *belief*, and thenceforward, from the time the Saviour's words were uttered. For both are elsewhere stated to be enjoyed or endured in this world ; as where Christ says, "He that believeth, *hath* eternal life ;" and "he that believeth not, is condemned—or damned *already*." I ask again, if he refers it to a salvation in the future life, dependent upon faith here ? without which, is no salvation hereafter. If so, how does he understand the words following that text ?—"And *these signs* shall follow them that *believe* : In my name they shall cast out devils : they shall speak with new tongues. They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them : They shall lay hands on the sick, and they shall recover." Is this faith essential to the final salvation of men ?

Mr. Rice has referred us to Hebrews ix. 27, 28, "And as it is appointed unto men once to die, and after that the judgment ; so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time, without sin, unto salvation." I will here make a remark, or two, in relation to the doctrine of the JUDGMENT, as taught in the Scriptures. In the first place, there are various *special periods* of Judgment, in this life ; sometimes called *days* of Judgment. But the GENERAL JUDGMENT is the *present and con'tinued* REIGN AND RULE of Christ *in his kingdom*—the kingdom that God gave him at the period of his first appearance on earth. We are now under that Judgment. Sometimes, therefore, the passages referring to the Judgment,

relate to these special Judgments ; and sometimes to this reign of Christ in his kingdom.

Matthew xxv. 31, which my friend has quoted, refers to the coming of the Lord Jesus Christ in glory ; when all nations were to be gathered before him, and when he should separate the righteous from the wicked, etc. The Saviour said, as recorded in the previous chapter, that this coming in power and glory was to be in *those days* ; and that the *generation then living* should not pass away till all these things should be fulfilled ; and I challenge Mr. Rice to produce a single passage in the New Testament, where the phrase "*this generation*," there used by the Saviour, is affixed to any race of people in its whole existence on earth ; as some pretend to say this relates to the whole existence of the Jewish race, as a distinct nation. Illustrative and confirmatory of this, we have Matt. xvi. 27, 28, "For the Son of man shall come in the glory of his Father, with his angels ; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall *not taste of death*, till they see the Son of man coming in his kingdom." The coming of Christ, alluded to in connection with these declarations relating to the General Judgment, is not a *personal coming* ; but a coming in power and glory, in his kingdom ; and thenceforward he was to reign and rule, judging men according to their works.

The passage in Hebrews, does not refer to either of these classes of Judgment ;—to the infliction of particular *temporal calamities*, or to this General Judgment. Mr. Rice frequently quotes passages, without showing that they mean what he says. For instance, this passage in Heb. ix. 27, 28 : "And it is appointed unto men once to die, and after that the judgment ; so Christ was once offered, to bear the sins of many : and unto them that look for him shall he appear the second time, without sin, unto salvation." Now before Mr. Rice takes this passage to prove a General Judgment after death, he must show, 1. That the word "*men*," here means *all men* ; and why the Greek Article attached to the word should not,

in this case, be translated—"the men," some particular men; 2. That the *dying* here relates to the *natural death of all men*; 3. That the *Judgment* is to result in *endless damnation* to any human being; and, 4. That there is any *similarity* between the natural death of all men, followed by a Judgment of damnation, and the sacrificial death of Christ; expressed by the particles, "As," and "so"—*in like manner*. I say, my friend, Mr. Rice, must show all these things, before it will be necessary for me to enter into a full exposition of the passage.

As to "laying up treasures in heaven," and all that class of texts, the meaning is evidently the same as where we are told to "*set our affections upon things above*, and not on things on the earth." All such language is in a *figurative sense*; as applicable to the state of mind and heart we should possess here.

We have now arrived at the case of the Rich Man and Lazarus. My friend says it is a PARABLE; and I wish you to remember that admission. It is what few Orthodox people will say; because, if a *parable*, it affords no proof of punishment after death. In this case, the language must be *figurative*. It cannot refer to the natural death of all men, and punishment immediately following it. I should like to see how the gentleman will make it bear on the subject in hand. Let him say if *Hell*, in that parable, means a place of *endless damnation*.

I would here make a few general remarks with regard to the word translated, *Hell*, in this passage. There are *four* different words in the Bible, rendered *Hell*, in our English version. *Hades* is the Greek word used here, corresponding in meaning to the Hebrew word translated *Hell*, in the Old Testament. When writers in the New Testament quote passages from the Old, containing this word, they use the Greek, *Hades*. Respectable Orthodox Lexicographers and Commentators, so far as I know, say that the Greek *Hades*, here used, is equivalent to the Hebrew *Sheol*, the *Hell* of the Old Testament. Now, all words may have a *figurative* or *secondary* meaning, as well as *literal*. *Literally*, this word *Hades* means the

grave; or rather, the state of all the dead; not *the tombs*, the word found in John v. *Figuratively*,—alluding to the darkness and gloom of the grave,—the word is used to represent a state of *moral degradation and suffering on earth*. In the former sense—that is, with a literal signification—Jacob uses it, when he says that his gray hairs would be brought down in sorrow to *the grave*—Heb. *Sheol*—Greek, *Hades*. The wise man says, “There is no *wisdom*, nor *knowledge*, nor *device*, in the grave—Heb. *Sheol*—Greek, *Hades*, *HELL*—whither thou goest.” In this *literal Hell*, there is *no suffering*, so far as the Bible expresses it, by the word rendered *Hell*, in the parable of the Rich Man and Lazarus. Of Jesus Christ, it is said, (Acts ii. 27, 31,) that “his soul was not left in *Hell*.” Consequently, Christ was in *Hell*!—the *literal Hell*. Speaking of the resurrection of all the dead, to immortality and glory, Paul asks, “O grave!—Gr. *Hades*—*Hell*!—where is thy victory?” The word does not mean the suffering of spirits damned in the future world.

David uses the word in a *figurative* sense, when he says, “The pains of *Hell* got hold upon me.” Jonah, the prophet, says, “Out of the belly of *Hell* cried I; and thou heardst my voice.” The Saviour, foretelling temporal calamities to come upon a wicked city, said, “And thou Capernaum, which art exalted unto heaven, shalt be thrust down to *Hell*.” In the *parable* of the Rich Man and Lazarus, the word must be used *figuratively*, to represent a state of moral degradation and suffering *in this life*; although the *allusion* is to the general state of the dead.

Besides, if this parable refers to the *literal Hell*; if *Hades* is here used in its primary sense, it makes that *Hell* in sight of heaven! What, then, must be the condition of the saints in glory?—! Edwards says the righteous will REJOICE to see the wicked in *Hell*! So, also, if the parable is taken to be a literal relation of man’s condition after natural death, the prayers of the damned, for mercy, will continually ring in the ears of the saved; and there will be no mercy for them! What do you think of such

a state of things? Edwards says the righteous will have their happiness *increased by it*. Suppose you were in heaven, and right in your presence, were visible to your eyes the sufferings of your relations in this Hell; (unless you believe with Prof. Stuart, of Andover, that "the social susceptibilities of the saved may be extinguished!"—the affections all die!!) and you should hear the cry coming up from the infernal Pit—Help! *help!* **HELP!!**—a "drop of water to cool my tongue!"—could you afford it? No, no!—you could not even give a drop of water; but must hear the wailing and screaming of those friends or relations damned in Hell, forever and ever!! Is this the **HEAVEN** Mr. Rice expects to go to? to look across the gulf, to see those sights, and to hear those cries of despair forever? Is that the heaven *you all* are looking to **ENJOY** hereafter?!

I come now to the beginning of my friend's last speech. The passage quoted by him, in which the Apostle speaks "of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God *through faith unto salvation*, which was ready to be revealed in the last time," was understood by my friend to refer to the salvation to be enjoyed after death; assuming that "*the last time*" related to the immortal state. I quoted other passages where "the last time" was spoken of as a period *then passing*; and that, consequently, this salvation to which they were "kept through faith," could not be the ultimate salvation in eternity. Thus the Apostle John said, in relation to the period in which he lived, "*It—this—is the LAST TIME.*" The phrase never relates to the future state of existence. Why cannot my friend find one passage representing the *final* salvation as depending on faith?

He wants to know if the word "eternal" does not express duration? Yes, sometimes; but not always—especially not endless damnation. As to the word "*perish*," I suppose it relates sometimes to natural death, and sometimes to a state of moral degradation and suffering in this life. Thus the Gospel is said to be "to them that *per-*

ish,"—those already perished, or perishing,—“foolishness; but to those who *are saved*, the power of God.” As to Pagans perishing: he says that Alexander the Great perished eternally. In that case, the same may not only be said of him, but of the whole Pagan world. They all “sin without the law,” and *ALL must be damned!* for it is said “they shall *perish* without law.” He must either say that *NO PAGAN can be saved*, as his Creed does, or that all may; and that the word “perish” does not mean to suffer endlessly. By the admission that some Pagans may be saved, he forever puts it out of his power to prove his doctrine by the word “perish.”

He speaks of my refusing to defend my own principles. Has this audience perceived any such refusal on my part? He says I relied upon the resurrection of the dead to change men, until he *pressed me* upon that point. Did *you* think me “hard pressed,” in relation to my argument from the resurrection?! I leave the audience to decide who is most “pressed.”

He represents it to be Mr. Ballou’s opinion of sin, that it is a small matter—a *finite evil*. Does Mr. Rice dare affirm the contrary? Edwards says so; and that therefore it deserves *infinite* TORMENT. Well, my friend has contended that Jesus Christ suffered our punishment. If we commit *infinite* evil, how can it be removed? How could Jesus Christ have suffered *infinite* PUNISHMENT?! How can an *infinite* thing be put away? How could Jesus Christ do it, even if he were really God? How is this? If he does not tell us how an infinite thing can be put away, I hope we shall hear no more about our doctrine, that sin is *not* infinite.

Mr. Rice says I am “afraid.” Afraid!—That’s the word; *afraid!*—*AFRAID!!!*

But he thinks I am abusing the Bible, while quoting Edwards; and refers to the song of Moses and the Israelites, at the destruction of Pharaoh and his host; the song of Deborah on another occasion; and the exultation of the saints at the destruction of Babylon, the abominable city mentioned in the Book of Revelation. These are

all different from Edwards; all those refer to *temporal judgments* in this life; not to *endless torments* in HELL. They were punishments inflicted by a good God, to be followed, ultimately, by purity, holiness and peace. Men may rejoice over temporal calamities; because the punishments inflicted by God are disciplinary, and are to work benefit to the punished. There is some difference between that, and the idea that the pure spirits in heaven can derive an additional "**RELISH**" to *their joy*, by the contemplation of the remediless, unmerciful, unutterable, and endless damnation of their FELLOW MEN in the pit of despair!! And for Mr. Rice to bring up cases of *temporal* punishment, to bear on the point in controversy, does not come within a million of miles of the sentiments advocated by Edwards, and Boston, and Vincent.

Then look at the *other* parts of their system; such as God's *hardening* sinners, to prevent them from repenting, and affording others only "some *common* operations of the spirit," just enough to damn, but not to save them—having, from the beginning, irresistibly reprobated them to endless perdition!! I know that the Bible says, that God hardened Pharaoh and others,—but not to all eternity. The Jews, whom he hardened and cast away, he was to receive again. "If the *casting away* of them, be the reconciling of the world," Paul asks, "what will the *receiving* of them be, but *life from the dead*?" There is some difference between God's hardening the soul forever, to prevent it from ever coming to him, and hardening men for purposes of good to all. These ideas are as far apart as the Orthodox Hell is from Heaven!

The gentleman is much grieved that I should say that any *gloat* over the miseries of others. What is the language of Tertullian, but that he should rejoice, *laugh*, and **EXULT** over the misery of the wicked in Hell? the very words of several Orthodox writers, to show what their views and feelings were! My friend could not get rid of this fact. He evaded, and tried to explain it; but it would not do, as you all saw.

I am glad, but somewhat surprised, to hear from the

gentleman that ne has succeeded by his efforts in convincing *so many* (!) of the glorious and sublime Gospel truths contained in the Confession of Faith; which he calls "a blessed book." Oh! a Blessed Book indeed! which teaches that "God *foreordained* whatsoever comes to pass, from all eternity; *predestined* some of his creatures to eternal life, and some to eternal suffering, without foresight of faith or good works, or any condition on their part moving them thereto; though all naturally stand in precisely the same relative position towards God; and that all the heathen are so placed under the providence of God, as not to be saved, but are *predestined* to endless misery, and CANNOT BE SAVED! and this is called "a Blessed Book!  BLESSED BOOK!!!"

I come now to my friend's 9th (or 8th) argument; the one relating to rewards and punishments in this world. I have quoted Hebrews, where it is said that "every transgression had *received* (in the past tense) its just recompense of reward." If so, is it endless? or was it not necessarily endured in this life? How can it be said that *endless* damnation is the just recompense of reward for sin, when the Bible says it was already *received*? That which is *endless*, cannot be spoken of in the past tense, as having been fully "received."

I was wondering how my learned friend, our Greek Professor, would escape from the difficulties into which he had thrown himself by his incorrect assertions in relation to the presence of the Greek Article in the phrase, "the day of judgment," as discussed in the "Pro and Con." He has found a passage, at last, in which he finds the Article; but it happens not to be one of the passages quoted by Mr. Rogers, or to which he or I referred!! and in reference to which the denial was made, and the learned blustering! He now talks about Mr. Rogers' knowing better, or not, in relation to the statement in the Pro and Con, that *en hemera kriseos* was the "*almost uniform* form of the phrase in the New Testament, rendered 'in the day of judgment.'" Mr. Rice seems to deny the correctness of this statement; and *now I assert*:

it true; and challenge Mr. Rice to convict me of error, by giving us the Greek of *all* the passages, and showing that the Article is found in a *majority* of them. Let him do this, or else hold his peace about the Greek! I repeat, as I stated before, that the *argument is the same* as if an indefinite Article had been there; and though such an Article does not belong to the Greek language, yet the force of a word where there is *no* Article, in Greek, is frequently equivalent to the Article *a* or *an*, in English. My friend has not denied the correctness of *this* assertion. Mr. Rice quotes the 10th of Matthew—"Fear him who, after he has killed, is able to destroy both soul and body in Hell;" and wants me to explain it. I will do so, by and by. Without any explanation from the gentleman, and understood literally, it proves only the power of God to effect the *destruction* of the soul and body. He ridicules Universalists for believing, as he asserts, that the soul *dies*; and I would therefore like to have *him* explain the passage himself, before he quotes it for me; and show what is meant here by DESTROYING THE SOUL. Suffer me to say, however, that this is not the word usually signifying the IMMORTAL SPIRIT. *That* is never said to be destroyed in Hell. [*Time expired.*]

[MR. RICE'S SEVENTEENTH REPLY.]

I will reply to the last part of the gentleman's speech first. The word translated *soul*, in Matth. x. 20, he would have us believe, does not mean the immortal part of man—the soul. I need not say, that the word (*psuche*) is constantly used for the immortal soul; for in the passage under consideration, there can be no doubt concerning its meaning. The Saviour says—"Fear not them which kill the body, but are not able to kill the soul." If the word does not mean the immortal soul, why cannot men kill it? and what becomes of it when the body is killed? But the language of the Saviour, as recorded by Luke, is—"Fear him which, *after he hath killed, hath power to cast into hell.*" Here we find a punishment in hell, after death—an eternal punishment; for the Saviour

speaks of it as the destruction of both soul and body in hell. The gentleman suggests, that if this passage teach future punishment, it must be *annihilation*, because the soul and body are to be *destroyed* in hell. Not at all. The meaning of this word "destroy," is abundantly explained in such passages as the following: "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power," 2 Thess. i. 7—9. Matt. xxv. 46, "And these [wicked] shall go away into *everlasting punishment*." These passages sufficiently explain the nature of the destruction of the wicked in hell.

My friend would better not attempt to defend the ridiculous blunder of his brother Rogers, about the *indefinite Article* EN! It admits of neither explanation nor justification. Mr. Pingree challenges me to prove, that he is wrong in asserting, that generally, the day of judgment is spoken of without the Article. This is not what he said. He said, that the most uniform mode of expression is, *en hemera kriseos*—A day of judgment. Mr. Rogers asserts, that generally, the indefinite Greek Article is before the word *day*; whereas every tolerably informed school-boy knows, that the Greek language has no indefinite Article, and that the word *en* is a *preposition*, meaning *in*.

Mr. Pingree asserts, that the passage quoted, in which is found the phrase *en te hemera kriseos*—in the day of judgment, is not one of the passages referred to by Mr. Rogers. The simple question before him was, whether the Scriptures speak of the day of judgment. Mr. "Pro and Con" says, they do not—the definite Article is not used. I have referred to 1 John iv. 17, and proved that it is used. "Herein is our love made perfect, that we may have boldness *en te hemera kriseos*—in the day of judgment." And if the gentleman desires a word stronger than the Article, I will refer him to passages which speak of the day of judgment, as *ekeine hemera*—

that day, (employing the demonstrative pronoun) and as the *great* day.

To prove, that every individual is fully punished for his sins in this life, the gentleman quotes Heb. ii. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Why, if Universalism be true, we shall escape without difficulty. But what does Paul mean by saying, every transgression received a just recompense of reward? In chap. x. 28,—we find the answer: "He that despised Moses' law died without mercy under two or three witnesses." The transgressor of the civil law enacted by Moses, received the punishment attached to his crime, even though it were *death*. This was the recompense of reward; but who ever imagined, that the civil law was intended adequately to punish sin against God's moral law? Hence the Apostle says—"Of how much sorer punishment, [even than death] suppose ye, shall he be thought worthy, who hath trodden under foot the law of God." The argument is this: If a man suffer death for breaking the *civil law*, how much more deadfully must he suffer for despising the divine law, and the grace of God in Christ? This very scripture, relied on by the gentleman to prove Universalism, affords a conclusive argument in favor of future punishment!

The gentleman heaps on our Confession no slight abuse because it represents God as bestowing greater spiritual blessings upon some, than upon others. Will he be good enough to inform us, *to what extent* God may differ in the bestowment of his favors on different persons, before he becomes chargeable with *partiality*? He objects to the Confession, because it represents God as making a difference. Will he deny, that God does bestow greater blessings on some, than on others? One is born blind, while another is blessed with sight. One is born with a feeble constitution, and from birth is afflicted and diseased; another is born to health and comfort. One is born in deep poverty; another, in great wealth. In a word,

we see in the providence of God, an endless variety in the bestowment of favors ; and this difference extends to the means of salvation. How far, then, may God differ in his treatment of individuals, before he becomes chargeable with partiality ? So long as men do not suffer more than they deserve to suffer, they have no ground of complaint.

I read to the audience several portions of Scripture in which we find language about identical with that so much abused by Mr. Pingree in the writings of Edwards, Boston, and others. But, says he, those were *temporal* punishments in which the righteous rejoiced, and were to be followed by the happiness of the sufferers. This requires proof ; for in Rev. xix. 3, we read, " And again they said Alleluia And her smoke rose up *forever and ever.*" How long was that ? Can the gentleman prove, that this was *temporal* punishment ?

But suppose the punishment here mentioned were *temporal*, it alters not the case. For what purpose did I introduce those examples of the joy of righteous men in view of the calamities of the wicked ? I introduced them expressly to prove, that they did not rejoice because the wicked suffered, but because God's law was vindicated and his people delivered. So Edwards and Boston represent the righteous as rejoicing, not in the eternal sufferings of the wicked, but because God's justice is vindicated, and because of their own salvation from deserved punishment. Moses and Deborah rejoiced, not in the sufferings of the Egyptians and the Canaanites, but in the glory of God and the deliverance of his church from persecuting enemies.

But my friend evidently thinks it right to rejoice in the most awful sufferings of men, if only they are temporary, and to be followed by happiness. Really I should think the man who could take delight in witnessing distress and anguish inflicted upon his fellow-beings, must have the heart of a fiend ! No, Moses and the Israelites did not rejoice in the sufferings of the Egyptians ; but they rejoiced in the deliverance of God's people, ~~though~~ effected at such expense of human suffering.

Suppose, for example, a hundred robbers should attack a village of honest people, and in attempting to murder them and seize their property, should all be killed; would not every virtuous individual rejoice? Not because of the sufferings of the robbers, but because of the deliverance of the honest villagers; even though they were saved at the expense of the lives of the robbers. Even so, no true Christian can ever rejoice in the sufferings of his fellow-creatures, whether temporal or eternal; but all Christians will rejoice when God is glorified, and when his church is delivered and blessed, even though these important ends be accomplished, not without the sufferings of the wicked.

But the gentleman says, all the sufferings of the wicked are designed for *their own good*. Was it for the good of Korah, Dathan, Abiram and their company, that the earth opened and swallowed them up in a moment? Or was this awful judgment inflicted upon incorrigible sinners, for the benefit of others? Of what advantage to them was their own sudden and awful death? Was it intended to effect their *reformation*? If Universalism is true, would they not have been saved, whether thus killed or not? Pharaoh and his host were suddenly overwhelmed by the waters of the Red Sea. Of what advantage was this sudden destruction to them? Did it in any way promote that change, which, according to the faith of Universalists, is to make them holy and happy in the resurrection? Will Mr. Pingree give us some information on this subject?

The gentleman seems to take it for granted, that I regard every sin as *infinite*. I have said nothing about *infinite sin*. Murder is not an infinite act, and in that sense, not an infinite sin; but it may be followed by incalculable evils; and though committed in a moment, it may be justly punished by death, or by imprisonment for life. We are poor judges of the demerit of sin. We know, it is committed by free moral agents, against a God infinitely worthy to be loved and obeyed, sustaining peculiarly interesting relations to them, as Creator, Preserver,

and Redeemer. What sin committed against such a Being, and under such circumstances, deserves, we are not capable of judging; but we know, the disposition of men is, and ever has been, to look with allowance upon their sins, and that they deserve far greater punishment than they suppose.

But they who are not sanctified in this life, but die in sin, will not be sanctified hereafter. They will, therefore, continue to rebel and sin against God forever; and consequently they will be miserable forever. The punishment of the wicked will be eternal—1st. Because of their sins committed in this world. “The wages of sin is death.” 2nd. Because they will continue to sin hereafter. They who have persevered in sinning through life, and have formed *habits* of sinning, which are as second nature, are not likely to become holy, after they have passed from under the influences of the Gospel, into the eternal state. As readily might the Ethiopian change his skin, or the leopard his spots. So says the prophet.

“God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.” I have not yet succeeded in getting from my friend an explanation of the word *perish*, as it occurs in the passage. He quotes 1 Cor. i. 18: “For the preaching of the cross is to them that perish, foolishness,” &c. The quotation of this passage does not explain the meaning of the word. I again ask, what does the word *perish* mean, as it here stands, the antithesis of *everlasting life*?

If the heathen cannot be saved by the law of nature, how, the gentleman asks, can they possibly be saved? If God chooses to save any who have not the written Word, he can save them *through Christ*; but the Apostle Paul asserts repeatedly, that no man, heathen or Christian, can be justified and saved by obedience to the law.

The gentleman is quite indignant at being thought *afraid* to meet certain difficult questions I proposed to him. Afraid! he afraid! not he! Well, he is not afraid to answer them; and yet he does not do it. The reason,

then, I presume, is, *he cannot*. I inquired of him, whether the words *everlasting* and *eternal* express *duration*, or not. He says, sometimes they do; and sometimes they do not. What evidence did he produce in proof of this assertion? Did he quote any lexicon? No—he does not wish to hear any thing more about lexicons; he is either *above*, or *below* them. He is a great enemy to such books; he does not use them! He is the first man I have ever seen or known, who, in a public discussion, depending upon the meaning of important words, positively renounced the authority of all lexicons, substituting for them his own *unsupported assertions*! Why, if he is indeed so great a man, as to condemn all such works, I am willing to call him Reverend, Rt. Reverend, and Doctor also! Still I call for *evidence*.

But he says, sometimes these words express *duration*; and sometimes they do not. Now will he be kind enough to inform us, when they do not express duration, what do they express? Ah! Universalism is in perishing need of a new lexicon.

I am willing to admit that the story of the rich man and Lazarus, is a *parable*; but the truth it was intended to teach and illustrate, is a *reality*. What did our Lord intend to teach, when he uttered this parable? It represents a rich man faring sumptuously every day, and clad in the most costly dress, and yet permitting a poor, but righteous man, to lie at his door, and to eat on the crumbs that fall from his table. "The rich man died, and in hell he lifted up his eyes, being in torment." He dies, and immediately is punished, tormented for his sins. The gentleman says, the word here translated *Hell*, is *Hades*, which does not mean a place of punishment after death. It is wholly needless to enter into any criticism of this word here. The sinner is represented as having died, and as suffering punishment *after death*; and this is all I wish to prove. I feel no concern about the *name* of the place where he suffered.

Lazarus, we are told, died, and was carried by angels to Abraham's bosom; and there he was happy. It mat-

ters not whether you call the place *heaven* or not ; he was happy immediately after death ; and that is enough.

The parable most impressively teaches two important truths, viz : 1. That immediately after death the righteous are perfectly happy, and the wicked are miserable, punished, because of the deeds done in the body ; and, 2. That the happiness of the one and the misery of the other will be *eternal*. This truth is intended to be taught by the *impassable gulf*, represented as between the righteous and the wicked ; so that there can be no passing from the one to the other.

I did hope the gentleman would venture to give the parable the interpretation generally given by his standard writers ; but he did not ; nor did he give any exposition of it. I must not say, he was *afraid* ! But as he came from a land whose inhabitants are said to be fluent in asking questions, he imitates them here. He desires to know, whether we believe that heaven is right by the side of hell, and that the righteous will witness the sufferings of the wicked. Not at all. Our Lord, doubtless, designed simply to teach, that the rich who scorn the righteous poor, will see the day when they would be glad to have their assistance ; but it will be beyond their reach forever. Lazarus, however benevolent, could not afford the rich sinner any mitigation of his torment ; nor can the righteous in heaven relieve the ungodly in hell. This parable alone affords a most triumphant refutation of Universalism ; it teaches most forcibly the doctrine of future rewards and punishments, and *the eternity of both*.

But the gentleman asks, if faith is necessary to salvation, according to the teaching of our Lord—"He that believeth not shall be damned"—what is to be thought of the succeeding verses : "And these signs shall follow them that believe : In my name shall they cast out devils ?" &c. I answer : 1. Christ did not say these signs should always continue to follow them that believe. Miracles, we are distinctly taught, were intended for the confirmation of the truth of the Gospel ; and when that purpose was accomplished, they ceased. 2, Paul, the Apostle, said, they

would cease: "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; and whether there be knowledge, it shall vanish away," 1 Cor. xiii. 8. But did the Apostle say, that *faith* should cease? Far from it: on the contrary, he said: "And now ABIDETH *faith, hope, charity*, these three; but the greatest of these is *charity*," verse 13. These three graces were to continue to adorn the Christian character, till faith be exchanged for vision; hope, for fruition; and charity, never ceasing, fill all heaven with happiness and praise.

IX. I will now offer my *ninth* argument against Universalism. It is this: *The very strongest words in the Greek language, expressive of duration, are employed to express the duration of the punishment of the wicked—the same which are employed to express the endless happiness of the righteous, and the same which are used to express the immutable and eternal perfections of God.* If, therefore, the happiness of the righteous will be endless; so will the punishment of the wicked; for the same words are used in precisely the same manner, and in the same connection, to express both.

We will read a few verses in the 25th chapter of the Gospel by Matthew. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat," &c. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat," &c. "And these shall go away into everlasting punishment: but the righteous into life eternal." The Greek word here translated "everlasting," is the same which in the last clause of the verse is transla

ted "eternal," and is therefore very properly, by Dr. Campbell, so rendered—"eternal punishment." If, then, the happiness of the righteous is to be eternal, in the unlimited sense, so will the punishment of the wicked; for the duration of it is expressed by the same word, in the same connection, and without qualification.

But the gentleman tells us, this judgment of all nations relates exclusively to this world. Christ, it is true, did come in his terrible judgments, and destroy Jerusalem; but will Mr. Pingree inform us, when did Christ gather *all nations* before him, separate the righteous from the wicked, and give to each their reward? When did the righteous go into life eternal? When did the wicked go away into everlasting punishment? The wicked, according to Universalism, are always punished according to their sins; but when did the judgment here spoken of occur? When will the life of the righteous terminate? When will the punishment of the wicked end? Both are to be *eternal*.

And here I am reminded of the only reply Mr. Pingree attempted to make to all those passages I adduced, in which the righteous are exhorted to lay up treasure in heaven, and are represented as rewarded hereafter for works done in this life. These passages, he tells us, mean not that the conduct of men here is to have any influence on their happiness hereafter; but that they ought to set *their affections* on things in heaven! What evidence did he furnish, that such is their meaning? But Mr. Pingree is above all evidence! He asserts, against the authority of all the learned and the good, that these things are just so; and we are to receive and rely on his decision! But look at the absurdity of this perversion of God's Word. The Saviour said—"Lay up for yourselves treasures in heaven, where moth and rust do not corrupt; and where thieves break not through and steal." Did he mean that moth and rust do not corrupt, and thieves do not steal, the *affections*; or did he mean, that the *treasure* we are to lay up in heaven, by the proper use of earthly blessings, will be safe and enduring?

Our Saviour, in bestowing life eternal on the righteous, says—"For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink," &c.; and in pronouncing sentence of condemnation on the wicked—"I was an hungered, and ye gave me no meat," &c.—thus teaching, in the clearest manner, that the works, both of the righteous and the wicked, have a most important bearing upon their future and eternal happiness.

But to return to the words *eternal* and *everlasting*—Mr. Pingree says, (without the slightest proof, however,) they sometimes express *duration*; and sometimes they do not. When, or under what circumstances, do they express *duration*? When that meaning would not militate against Universalism, I presume; but when it would, they must mean something else, or nothing!

The *natural* meaning of the Greek word employed in the passage under consideration, is *eternal*—*unlimited duration*. The word is *aionios*, from *aiei on*, NEVER ENDING. Dr. Clarke thus comments on this word:

"But some are of opinion that this punishment shall have *an end*: this is as likely as that the glory of the righteous shall have *an end*: for the same word is used to express the *duration* of the punishment, *kolasin aionion*, as is used to express the duration of the state of glory: *zoenaionion*. I have seen the best things that have been written in favor of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word *aion* is certainly to be taken here in its proper grammatical sense, *continued being*, *aiei on*—NEVER ENDING."

These words, I repeat, are the very strongest in the Greek language to express endless duration. True, they are sometimes used in a limited sense, as are the English words—*everlasting* and *eternal*; but *unless limited in meaning by the context, or the nature of the things to which they relate, they are to be understood in their full meaning*. Thus we read of *everlasting hills*; and the hills will exist as long as the earth on which they are formed. The Aaronic priesthood, too, was called

everlasting; and it was to continue as long as the Dispensation in which it originated. So the happiness of the righteous is to be everlasting, eternal—that is, it will continue as long as the *soul*, of which it is predicated, shall exist. The punishment of the wicked will be eternal, that is, it will continue as long as the souls of the wicked exist—forever, in the most unlimited sense. The word *aionios* expresses a limited duration, only when the objects in connection with which it is used, are of limited existence.

The most eminent critics and commentators agree perfectly concerning the meaning of the word in the passage before us, such, for example, as Matthew Poole, (whom I understood the gentleman to claim as a Universalist!) Dr. Campbell, Dr. Clarke, &c. &c. Poole thus translates the passage: “*Hi ibunt in supplicium eternum*”—*these shall go into eternal punishment*; and he remarks: “Even according to human laws, the continuance of the punishment is almost always longer than the period of committing the crime; and the reason is, 1. Because punishment does not so easily repair, as sin perverts. 2. Such is the disposition of the sinner, that he will sin forever, if he can. 3. An eternal God of infinite majesty is offended.”

The learned lexicographer, Bretschneider, defines the word *aionios*—“That which is always, forever.” Schrivellius defines it—“eternal.” Groves, “eternal, immortal, perpetual.” I might refer to others; but it is not necessary. My friend must excuse me for occasionally quoting lexicons. I am not wise enough to expect men to rely, in matters of so much moment, upon my *assertion*!

The younger Edwards, in his Reply to Chauncey, states the following facts: *Aion* and *aiones ton aionon*, (forever, and forever and ever) occur in the New Testament one hundred and four times. In thirty-two of these it means temporary duration; in seven the meaning may be doubtful; in sixty-four, “it plainly signifies endless duration.” *Aion*, with the preposition *eis*, occurs sixty-

one times; in six of which it is applied to future punishment; and in the remaining fifty-five it is certainly used in the endless sense. *Aionios* (eternal) occurs in the New Testament seventy-one times; in forty-four of which it is used to express the future life of the righteous. In Rom. xvi. 26, 1 Tim. vi. 16, 1 Pet. v. 10, Heb. ix. 14, it is used to express the perfections of God. In 2 Cor. iv. 18, it is used to express things *eternal*, in contrast with things *temporal*. In view of these facts, Edwards thus reasons: "And if *aionios* be used seventy-one times in the whole—sixty-six besides those instances in which it is allowed to be applied to future punishment; and if, in all those sixty-six instances, except two, it certainly means, or at least may fairly mean, and must naturally be understood to mean, an endless duration; if in all except six, it must necessarily be understood in the endless sense, what are we hence to infer?" He infers, and every unprejudiced mind must infer, the very strong probability, if not the certainty, that the punishment of the wicked will be endless.

But no room for doubt is left, when we remember the circumstances under which the sentence is pronounced. At the end of the world all nations shall stand before the judgment seat of Christ. Then, at the end of time, he will appoint the righteous to eternal life, and the wicked to eternal punishment. There is nothing to limit the happiness of the one, or the punishment of the other. Each human being then launches forth on the boundless ocean of eternity. His canvas is spread for an endless voyage; and the only question concerning each, is, whether he is to be driven by never-ceasing tempests over fiery billows, or wafted by heavenly breezes through seas of heavenly bliss and glory. Beyond this there is no change, either of character or condition.

[*Time expired.*]

[MR. PINGREE'S EIGHTEENTH SPEECH.]

Respected Auditors—As this passage from the 10th of Matthew—"Fear him which is able to destroy both soul

and body in Hell"—is presented, I will make some general remarks upon the word here rendered Hell, as found in the Bible. The word in this place is not *Hades*—the grave, or state of the dead, generally; used figuratively, to represent the condition of the Rich Man;—but another word—*Gehenna*. I have already given our general views of *Hades*; both as regards its literal and its figurative signification, and I now propose to do the same in relation to *Gehenna*.

Lexicographers tell us the word (and this is undisputed ground) here translated Hell, is made up of two words; the first signifying "*earth*," or "*valley*," and the other the name of an individual—Hinnom. *Gehenna* was the name of a valley near Jerusalem, where living sacrifices were once offered to Pagan Gods, and children were burned alive, as a propitiation to Moloch. It was afterwards desecrated by a good king of Israel, to be used as a place of common deposit for offal from the city, and dead bodies, which were burned there. Here the fires burned, and the worms fed on the carcasses continually. That this was the *literal Gehenna* of the Scriptures, is undisputed. It is thus spoken of in the 7th chapter of Jeremiah. So also in Jer. xix. See the whole chapter. There it is recorded that the Lord commanded the Prophet to go into Tophet, which was in the Valley of Hinnom, and prophesy; he then returned, and told the people that the city of Jerusalem would *become as Tophet*; and thus the great calamities prophesied against Jerusalem, in her final destruction, were *FIGURATIVELY represented* by the Valley of Hinnom, or Tophet. Jeremiah thus forcibly and vividly set forth the *temporal calamities* that should thereafter come upon the people. The word is therefore used with its figurative meaning, in this passage, in the 10th of Matthew. When Jesus Christ came and told the Jews of the calamities about to befall them, according to the prophecies of Jeremiah, he used the word *Gehenna*; which is now translated Hell.

Mr. Rice knows that Classical Lexicons are of but little use in settling the meaning of Bible words; for so he

proved in his Discussion with Mr. Campbell. The Lexicon says *Gehenna* is the place of eternal damnation. I certainly will not receive Orthodox Lexicons as authority for the meaning of a Bible word, when the definition is given in accordance with the *peculiar religious system* of the Lexicographer. The Lexicon says *Gehenna* means *Hell*; that is, the Orthodox Hell. Mr. Rice himself says that Classical Lexicons sometimes *mislead* us; as in the case of the word *Baptizo*. I agree with him. We must *try* the Lexicons by the Scripture *use of words*; and not Scripture by Lexicons.

When Jesus came, the Jews had their Sacred Writings, which foretold the destruction of the City, in a certain way. It was represented by the desolations of Tophet; it was to become as the valley of Hinnom, or *Gehenna*. Our Saviour used the word in the sense in which he found it in the Scriptures; for thus, and not otherwise, would the Jews understand him. The "destroying of soul and body," was a *proverbial expression* among the Jews, in the time of our Lord; and was used to express the *entire overthrow* of a thing. It does not express a state of *endless misery*; nor does it signify utter *annihilation*. This passage in the 10th of Matthew, is an example of this mode of expression. And the prophet Isaiah uses the same language, to represent a total overthrow of a certain people; see Isaiah x. 16: "Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the *burning of a fire*. And the light of Israel shall be for a *fire*, and his Holy One for a *flume*: and it shall burn and devour his thorns and his briers in one day; And shall consume the glory of his forest, and of his fruitful field, BOTH SOUL AND BODY!" Will Mr. Rice pretend to say that this refers to the *misery* or *annihilation* of the immortal part of man in a future state? If not so there, why in the other case! It is an equivalent expression to destroying or cutting off a thing, "root and branch;" an expression found elsewhere in the Scriptures.

The gentleman says the Bible speaks of *the day of*

judgment. I answer, only in one or two cases; and they do not refer to a day in the immortal world. I should like to know why it is called a *DAY*. The expression does not belong to the immortal state. It is exclusively applicable to time, and not to eternity.

The Apostle asks, "How shall we escape, if we neglect so great salvation?" Escape *what*? HELL, in the world of spirits? No; but the "just recompense of reward;" of which he had just before been speaking; the "sorer punishment," of which the Saviour spoke;—"such as never was to that time;" viz: the destruction of Jerusalem; "*nor ever should be again*;" no, not even in the eternal world!

To show that endless misery is referred to in Rev. xix., where the saints rejoiced, Mr. Rice calls our attention to the expression—"the smoke of their torment went up forever and ever." Now refer to the 34th chapter of Isaiah, where the Prophet speaks of the destruction of Idumea, representing only *temporal calamities*. What form of expression does he use? The same as we find in Revelations xix. He speaks of that event in this language: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into *pitch*, and the dust thereof into *brimstone*, and the land thereof shall become *burning pitch*; [like "the lake of fire and brimstone," in Rev.] It shall not be quenched night nor day: *the smoke thereof shall go up forever*." Here are the same expressions applied to the *temporal* desolation and destruction of a country and people, that the gentleman says are applied to the *endless* punishment of men in the immortal world. But let us read on: "From generation to generation it shall lie waste: none shall pass through it *FOREVER AND EVER*: [These words still applied to *this* world.] But the cormorant and the bittern shall possess it: the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness." Thus is it demonstrated that such language does not relate to eternity.

The gentleman still talks about *infinite sin*, and infinite evil ; but has not answered my question how Jesus Christ could at all *put aside* INFINITE evil. It is not necessary for me to dwell on that point.

He says the reason why we are punished hereafter and forever, is that we *sin* forever. Aye! that's Calvinism : God puts men where they **MUST SIN FOREVER**, and then *punishes* them forever! He puts them where they **CANNOT do otherwise** than sin, and blaspheme the name of God, and curse Jehovah, forever and ever!! How much better a doctrine than that, is the one that teaches that all men will finally be made pure, holy, and happy! How much more like a **GOD OF LOVE**!!

The gentleman is so mirthful as to apply the titles, Reverend, Right Reverend, and Doctor, to me, because I will not refer the question to Lexicons. I ask pardon of my learned friend, for not before giving him his proper title ; for, if I am correctly informed, he has been made a Doctor of Divinity, since his discussion with Mr. Campbell. Perhaps this is a hint for me to extend to him his proper title—Rev. *Doctor* Rice, and Professor of Greek, to boot!

As to the case of Lazarus and the Rich Man ; if that is a *parable*, it cannot be understood *literally*, as a history. But while Mr. Rice admits this, he claims also that the parable was intended to convey a *real truth*. So it was: but is the *literal* meaning of the words here, *the real truth*! for this is necessary to Mr. Rice's interpretation. When it is said in the Book of Judges, that the *trees of the forest went out* to anoint a king over them, applying to the olive tree, the vine, and the bramble,—was that the *real fact*? or so intended to be understood?

It was intended by this parable of the Rich Man and Lazarus, to convey real truth in the form of fiction. 'The *story* is *fictitious* ; but the *truth* is *real*. It was intended to *represent*, by figures drawn from the darkness and gloom of death and the grave, *a condition on earth*, of moral blindness, darkness, and suffering. "Lazarus was carried by angels to Abraham's *bosom*." I suppose my

friend will hardly say that this is to be understood according to the *literal* import of the language; for it does not speak of the *spirit* of Lazarus; but represents him as in the *body*. Dives looked up and saw Lazarus afar off, in Abraham's bosom, and asked Abraham to send him to "dip the *tip of his finger* in water, and *cool his tongue*, for he was tormented in the *flame*." Will the gentleman tell us that this was a *literal* FLAME OF FIRE ?? for it *is so*, if the passage is to be understood literally. Is Hell a place where men are in the incorruptible, spiritual state ?? really burned in the fire. Will Mr. Rice carry us back to the good old Orthodox notions of fire, and flames, and red hot gridirons, and the bodies and souls of human beings roasting there, forever and ever ??

Mr. Rice said that was the place of torment, and that it was *eternal*. He does not believe, then, in the destruction of *Hades*; does he? I thought the Scriptures taught the final *destruction of Hades*. Does my friend deny this Bible truth? A "place of torment." Not the *literal Hades*; for of *that*, Solomon thus speaks: "There is *no knowledge, nor device, nor wisdom* in the grave—Gr. *Hades*—whither thou goest." *Hades*, when relating to a condition *on earth*, used *figuratively*, does represent "torment"; but not when representing the state of the naturally dead.

As to the manner in which my friend replies to my answer, that "laying up treasure in heaven," meant the same as "setting our affections on heavenly things," by ridiculing the idea that "moth and rust corrupt" the *affections*, and "thieves break through and steal" them; may all go for what it is worth. I did not mean to be interpreted in that manner. My idea was, that the language was to be applied to *the things* on which our affections were to be placed; whether they were earthly, or heavenly.

In relation to the Judgment, in my friend's ninth argument, and what he has said of the destruction of Jerusalem, and the 25th chapter of Matthew, I will remark, that the great mistake of the Orthodox, and of Mr. Rice, is, that they place the JUDGMENT by Christ at *the close of*

his reign, or in the resurrection state. Now, if the Rich Man went to Hell as soon as he died, it was *before the Judgment*; and thus there will be some confusion in my friend's ideas upon that subject—having a man damned in Hell before he is judged!! It is a great mistake to place the judgments of Christ at the close of his reign. The Bible speaks of it, as in Daniel, as commencing at the *beginning of his reign*. Who ever heard of establishing a tribunal of judgment at the *winding up* of the affairs of a government?—! In all Kingdoms, States, or Commonwealths, properly governed, *Courts* must be established, and be coequal with the existence of the government; and must commence with the *legislation*, or as soon as the laws are broken. If Christ has a Kingdom, he has also a judgment-seat—a tribunal of justice; and that judgment will be going on with the progress of his Kingdom, from the commencement until the close of it. “Then cometh the end,” says the Apostle; “when he shall have DELIVERED UP HIS KINGDOM, having put down all rule, authority and power, that God may be all in all.” There is no judgment there, at the resurrection, and the close of his reign; but all will have been subdued to Christ, himself subject to God, “that GOD MAY BE ALL IN ALL!” Such is the Bible account of Christ's reign and judgment, in his Kingdom, and during its *progress*. His judgment commences at the beginning of his reign, and closes at the end of it, at the resurrection, terminating in UNIVERSAL SALVATION. O! how different are the representations given by Orthodoxy, and those given by the Bible and Universalism, in reference to that time!!

The 24th and 25th of Matthew say *not a word* of the resurrection; but relate to the General Judgment by Christ, in his kingdom, to commence within the life time of some whom he addressed; (Matt. xvi. 27, 28;) within that “*generation*,” and to *embrace* some special judgments that were to come upon the Jewish people, in their overthrow, and the destruction of their City and temple. The gentleman asks whether *the nations* have been “gathered together” before the judgment-seat of Christ? I

answer, *Not personally* ; but all nations *are made manifest before him* ; and this is all that is intended by that language.

My friend wants to know if the Christian enjoys his "everlasting life" in this world ; and whether the sinner endures his "everlasting punishment" here ? and calls aloud for *Lexicons* on the word rendered "everlasting." *Lexicons* are not necessary here. *Lexicons* are intended to be a transcript of the *usage* of words ; and we can ascertain the meaning of words, according to their usage, as well as the lexicographer. The proper way to settle the meaning of a word in the Bible, is to compare one passage with another, where the same word is used. The *Lexicon*, for instance, quoted by Mr. Rice, defines, *aionios* to mean "eternal"—nothing else. But we can demonstrate the *error* of the *Lexicon* ; for by examining Scripture, we find that the priesthood of Aaron was to be "everlasting"—Gr. *aionios*. So the "possession" of the land of Canaan, by the Jews, was to be "everlasting"—*aionios*. So it is evident that the Scripture use of the word convicts that *Lexicon* of egregious error. Every *Lexicon* which pretends to define a Bible word, *must be governed by the Scripture use of that word* ; or it is no true definition, and not worth a straw !

My friend says, the word *aionios* always means *eternal*, unless limited by the subject to which it is applied. Well, we affirm that all PUNISHMENT is limited. Says the Lord by the Prophet, "I will  NOT CAST OFF FOREVER." Thus is the word limited, when applied to punishment ; which shows that we are not to understand, by "everlasting punishment," a state of *endless torture* in a future world, as represented by the Orthodox. The word rendered "eternal," and "everlasting," is applied to punishments whose termination we find recorded in the Bible itself. Thus when the Jews were carried away into captivity, it was said it should be "an *everlasting* reproach ;" yet it lasted only seventy years. It was not *endless*, nor in eternity. They were afterwards brought back to their country. So the punishment of the cities of Sodom and

Gomorrhah, is described as "eternal"—"the vengeance of eternal FIRE." Was it a fire in the spiritual world, and endless?

My friend says that Dr. Campbell defines *aion*, from which comes *aionios*, to mean *always being*. Now I assert that it *very seldom* has this meaning in the Bible. We read of "the end of the world"—*aionos*; and of "the ends of the world," or worlds—*aionon*; and of *ages of ages*, or worlds of worlds—*aiones ton aionon*. Shall we say the end of ETERNITY, or "always being"?—! Thus Scripture usage demonstrates the error of any lexicographer who defines the only proper meaning of *aion* to be "*always being*," or eternity; and *aionios* to be strictly eternal or endless. I have now shown that the word rendered "eternal," however it may be applied to God, and his perfections, does not *necessarily*, or of itself, prove endless misery. If Mr. Rice will show that punishment is in the *immortal world*, it might be another thing. But it is not so. Then when we reflect on the character of God;—that he is LOVE; that he is the FATHER of our spirits, and GOOD to all, unchangeably the same;—we say that the word does not and cannot mean *endless*, when applied to punishment.

According to Calvinistic Orthodoxy, we should have universal damnation! Dr. Joel Parker, of New York, has said that "the punishment of the wicked is as weighty as God's curse, and as CERTAIN as his *ability* to inflict it!" Now, *all are sinners*; and if sin be *infinite*, and the penalty *certain* to be inflicted, as Dr. Parker asserts, how can *any escape it*? Let Mr. Rice ask himself, if this doctrine does not necessarily involve universal, endless, remediless damnation!!

I have already advanced one argument from the 5th of Matthew; where we are required to LOVE OUR ENEMIES, in order to be *like God*; thus proving that God loves his enemies—sinners. I now found another argument on the same injunction, to LOVE OUR ENEMIES. Is not this an eternal, universal law? But how can we love them, if they are in Hell!! Hence I take this position:

That the happiness of the *saved* requires the happiness of ALL. Paul says, "If one member suffers, all the members *suffer with it*." The entire human race are bound together by sympathy, and the best of men are made unhappy by the sight of misery and suffering. If we are not greatly *changed after death*, and for the *worse*, we shall feel that sympathy in the world to come. The Orthodox deny any change after death; but there must be a great change, before man can witness the misery of his fellow-man unmoved, or with a feeling of satisfaction; especially if he obeys the great law—LOVE YOUR ENEMIES. Professor Stuart, of Andover, felt this difficulty pressing upon his mind, in relation to this point. How is it? he asked. How can the *saved* be happy, while knowing the sufferings of the lost? This was the way in which he solved the difficulty! "*God may, in mercy, extinguish their SOCIAL SUSCEPTIBILITIES!*" There it is! In order to make heaven a place of happiness, a consistent Orthodox man must extinguish and blot out all sympathy, and even humanity itself! If not, I ask with all earnestness, how can we be happy, and witness the ETERNAL TORMENTS of fellow human spirits damned in Hell!!

I now present another argument for universal salvation. The Bible speaks of the present joy of those who believed the Gospel of God's impartial grace. It is related that Peter, after he was converted to Universalism, felt great joy. He was not always a believer. The Saviour had said to him, (Luke xxii. 32,) "when thou art *converted*, strengthen thy brethren." He was converted to Universalism by a vision, as related in Acts xi. 5-10. Giving an account of it, he says, "I was in the city of Joppa, praying: and in a trance I saw a vision—a certain vessel descending, as it had been a great sheet, let down from heaven by four corners; and it came even unto me: Upon the which, when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air: And I heard a voice saying unto me, A

Peter, slay, and eat." [Peter started back with horror, at this.] "But I said, Not so, Lord: *for nothing common or unclean* hath at any time entered into my mouth. But the voice answered me again from heaven, what *God hath cleansed*, that call not thou common. And this was done three times: AND ALL WERE DRAWN UP AGAIN INTO HEAVEN." The beasts here represented *men*; and the truth announced was, that all men were to be finally *CLEANSED*, and received into heaven. This was the faith Peter derived from it; and therefore he afterwards said, "Believing, I rejoice with JOY UNSPEAKABLE, AND FULL OF GLORY!" If Peter had believed, like Partialists, in the endless damnation of a vast multitude of his fellow-creatures, he could not have experienced this unspeakable joy. His feelings would have more resembled those of the benevolent Calvinist Saurin, whose language I have already quoted; to whom the doctrine of endless woe was "a mortal poison—rendering his life a cruel bitter, and causing him not to wonder that the fear of Hell made some melancholy, and others mad!" The believer in a perfect Gospel possesses this "joy that is unspeakable, and full of glory;" while the Partialist views only *poison* the soul, and renders "*life* A CRUEL BITTER!" and *some* it even makes MAD—raving maniacs!!! These are some of the effects of Calvinism, and all forms of Partialism. O my God! how different from the teachings of the BIBLE, in reference to the faith of the Gospel, and its blissful influences! Which of the two views is correct, think you? Where is the truth found? in Orthodoxy, or in the Word of God?

I will now add another argument. The first and greatest command of all is, that we should "*LOVE God with all our soul, and all our strength, and all our mind!!*" Is not this law eternal? Is it not universal? Does it not bind ALL MEN and all intelligent beings in the universe of God, in time and in eternity? If universal and eternal, can it ever be fulfilled, if the majority of men, or even any, remain disobedient, and hate and curse God, to all eternity? Yet the Saviour informs us, that "not

one jot or one tittle shall pass from the law, *till all be fulfilled.*" Now will that first law of God ever "be fulfilled," until all mankind are brought to love God supremely, and their neighbors as themselves? I appeal to you, my respected Auditors, if it be not an eternal law; and if it will not be fulfilled, as Christ affirms; all thus become holy and happy, ultimately, and be introduced into a world of immortal joy and bliss?

Another argument I will offer, drawn from the love of God and his attributes; that all the attributes of God are the attributes of LOVE. But as my time is expired, I will defer a more full development of this argument until to-morrow night. [*Time expired.*]

[MR. RICE'S EIGHTEENTH REPLY.]

In replying to the last speech of Mr. Pingree, it may be well to make some remarks concerning the proper use of lexicons, critics, and commentators, in a discussion of this kind. In some respects, the present has been the most singular discussion in which I ever engaged. I had not thought it possible for any man to be engaged twenty hours in the discussion of a great theological question, the settlement of which must depend upon important principles of mental philosophy, and especially upon the correct interpretation of the language of Scripture, without stating one principle of philosophy, of theology, or of interpretation. Nevertheless, the gentleman has thus far succeeded admirably in this non-committal business. The principles of interpretation have been reduced to a system, well understood by all scholars. The gentleman, in the course of this discussion, has had much to do in interpreting language; and yet, if my memory serves me, he has not stated any one rule, or general principle of interpretation! The reason doubtless is—that Universalism can be sustained only by destroying or reversing all established principles of language.

He has sought to place me in an equally unenviable attitude, by asserting, that in my debate with Mr. Campbell, I objected to referring to classical writers and lexi-

cographers. The statement is wholly incorrect. I did object, as all writers on sacred criticism do, to relying *exclusively*, or even *chiefly*, upon classical usage to determine the meaning of words in the Bible, and asserted, that standard lexicons of the New Testament, which is written, not in classical, but in "Hebrew, Greek," and Jewish usage, were safer guides; and so say I now. But both Mr. Campbell and myself referred constantly to classical authors, classical lexicons, lexicons of the New Testament, critics and commentators. I wish the gentleman would read that Debate, before he again attempts to state important facts concerning it. No man, I affirm, has the right to expect the people to rely in matters of so much importance upon his own *ipse dixit*—his mere assertion. He who expects to be believed, must produce evidence upon which they can rely. Hence I then appealed, and now appeal to men whose known talents and learning have given their writings the reputation of standard works.

It is proper also to say, that the momentous question, whether the Scriptures teach the ultimate holiness and salvation of all men, is not to be determined by attempting to harrow up the feelings of the audience, by horrible descriptions of the torments of the wicked. I could give such descriptions of the sufferings caused by the Deluge, by the destruction of Sodom and Gomorrah, of Jerusalem, and of a thousand other scenes of distress, as would strongly affect the feelings, and awaken the sympathies of all who hear me. And by such appeals to feelings and to prejudice, I could make an argument against the truth of the Bible; and even against the existence of God, of precisely the same kind, and equally conclusive as those so constantly and vehemently urged by Mr. Pingree, and so much relied on by him to sustain Universalism. Read the Lectures of Abner Kneeland on Universal Benevolence; and you will find them abounding with appeals of this kind. You would imagine that his benevolent heart could never endure the horrible doctrine that the ungodly should perish in their sins. No wonder that he after-

wards employed similar arguments against the Bible, and then against the existence of God, and finally placed himself in the front ranks of **BLASPHEMING ATHEISTS**. Such is the downward tendency of religious error. The great question before us is not to be determined by appeals and declamations of this kind. My business is to state important principles, and sustain them by the clear teaching of God's word, whether Universalism becomes horrified, or not.

X. My *tenth* argument against Universalism, is found in the following scriptures, which I will read: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven; saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful," Rev. xxi. 1—5. Thus far Universalists read; and since God promises to wipe away all tears from their eyes;—that there shall be no more death, neither sorrow nor crying, nor any more pain;—and since he will *make all things new*; the conclusion is triumphantly drawn, that Universalism is true—that all men are to be holy and happy. But let us read the 7th and 8th verses: "He that *overcometh* [none others] shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and murderers, and whoremongers, sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." The gentleman may appeal to the feelings of the audi-

ence, and pronounce the doctrine of future punishment most horrible ; but here it is most clearly and impressively taught. I might respect the candor of the man who would openly renounce the Bible, because he dislikes its doctrines ; but I cannot say as much for those who still profess to believe it true, whilst they pervert its plainest declarations, and represent it as teaching doctrines precisely the opposite of those it most obviously inculcates.

In connection with the foregoing, I read the following :

"And he saith unto me, seal not the sayings of the prophecy of this book ; for the time is at hand. He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. Behold I come quickly, and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last, [observe,] Blessed are they, that do his commandments, that they may have right to the tree of life and may enter in through the gates of the City ! [*Those who do not keep the commandments have no right to the tree of life, and cannot enter the City.*] For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever maketh or loveth a lie, [verse 18.] For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book ; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy City, and from the things that are written in this book. He which testifies these things, surely, I come quickly."

These passages require no comment. Their meaning is clear.

XI. My *eleventh* argument against Universalism, is founded on the fact stated by Mr. Pingree, in his last speech—that the *Apostle Peter* was not a believer in Universalism before the vision recorded in the 10th chapter of the *Acts of the Apostles* ! He told the audience, with an air of triumph, that Peter was not a Universalist before that time, but was converted to Universalism by the vision of the sheet let down from heaven, and by the voice which said unto him—"What God hath cleansed, that

call not thou common ;" from which language, he told us, Peter learned, that all men are to be made holy and happy ! I am truly gratified, that my friend stated this fact, and made this important admission. It affords a most conclusive argument against Universalism.

Peter, we are told, was not a Universalist, but a "Partialist," before he received this revelation ; and he was converted to Universalism by the vision. All the other Apostles were, of course, in the same error with Peter ; for they called Peter to account for going and preaching unto the Gentiles. They, therefore, were not Universalists, but were converted to this faith, we are to suppose, by Peter's defence, recorded in Acts xi. ! Now it is a fact, that at the time when this revelation was made to Peter, he and the other Apostles had been preaching the Gospel not less than *eight years*, from the day of Pentecost. From this fact, in connection with Mr. Pingree's admission, we are able to reach several most important conclusions, such as the following :

1. Jesus Christ, though he preached the Gospel perfectly, did not preach Universalism. They had heard all his discourses and instructions, private and public, for more than three years ; and yet they did not believe in universal salvation. Christ, the great teacher, did not teach Universalism, either privately or publicly. After his resurrection he was with the Apostles *forty days*, "speaking of the things pertaining to the kingdom ;" and yet they were not Universalists. Of course, he did not then teach Universalism, but the opposite. Christ preached the Gospel, and instructed his Apostles in the things pertaining to the kingdom ; but he did not preach Universalism, nor teach it to his Apostles. Therefore, Universalism is not the Gospel ; nor is it included in "the things pertaining to the kingdom" of Christ.

2. On the day of Pentecost the Apostles were qualified by the special gift of the Holy Spirit for the discharge of the momentous duties connected with their office. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance,"

Acts ii. 4. And yet they were not Universalists ; for Mr Pingree says, they were converted to Universalism, *eight years after this !* They were inspired and infallible preachers of the Gospel ; they preached it, therefore, without mixture of error ; and we receive their discourses, left on record in the Acts of the Apostles, as parts of the word of God ; but they were not Universalists, and did not believe in universal salvation ! This Mr. Pingree admits.

For eight years after the day of Pentecost, these inspired servants of God went forth preaching the Gospel ; but they did not believe, and, therefore, did not preach Universalism. They did believe, and, therefore, did preach what the gentleman calls " Partialism ; " that is, they believed and preached, that some of the human race would not be saved, would be forever lost ! Then if Universalism be true, if it be the Gospel, as Mr. Pingree contends, the inspired Apostles, during *eight years* of their ministry, did preach the most serious and revolting errors ; and yet they spoke " as the Spirit gave them utterance ! " Moreover, the Holy Spirit bore witness to the truth of their doctrine by his miraculous influences ; and yet, if we are to believe Mr. Pingree, they were preaching gross errors, the very errors he is now so zealously combating !!

Now either the Apostles, during those eight years, preached the Gospel, or they did not. If they did not, the Holy Spirit inspired them to teach gross error, and confirmed that error by his miraculous agency. If they did preach the Gospel, Universalism is not the Gospel, nor any part of the Gospel ; for Mr. Pingree acknowledges, that they did not preach Universalism ! *How can the gentleman escape ?*

But these are not the only difficulties in which he has involved himself. He told us, in his last speech, that Peter was not a Universalist, did not preach Universalism until eight years after the day of Pentecost. Now I hold in my hand a tract, of which E. M. Pingree is the author, in which he quotes Acts iii. 20, 21—the second sermon preached by Peter immediately after the day of Pentecost, as a triumphant and unanswerable proof of the

truth of Universalism ! He gives, first the passage, and then his remarks upon it, as follows :

“UNIVERSAL RESTITUTION.—And he shall send Jesus Christ, which before was preached unto you ; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, Acts iii. 20, 21.

REMARKS.—Why in the name of wonder, is it, that men will reject the doctrine of the Universal Restoration of man, in face of the testimony of ‘all God’s holy prophets, since the world began’ ? Surely men are beside themselves, and know not what they do. The Lord give them light, and open their eyes !”

The gentleman here asks why, in the name of wonder, will men reject the doctrine of the Universal Restoration of man, in the face of the testimony of all God’s holy prophets, since the world began ? He thinks, they must be beside themselves ; and in the fervor of his benevolence he prays that God will give them light. And yet this same gentleman now admits, that at the time Peter uttered these words, and for eight years afterwards, he did not believe, and, of course, did not preach the Universal Restoration of Man !!! He, of course, admits that “all God’s holy prophets,” referred to by Peter, did not preach it, and that Mr. Pingree himself, when writing this Tract, was greatly in the dark !

Is it not strange that the gentleman should have selected a discourse preached by a “Partialist”—a believer in future punishment—a discourse which directly refutes Universalism, as a triumphant proof of its truth ? Look at Peter’s language in the verse immediately preceding the verses quoted in Mr. Pingree’s Tract : “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ; and he shall send Jesus Christ, which before was preached unto you ; whom the heavens must receive until the times of the restitution of all things,” &c. Observe, Peter called upon men *to repent, and be converted, in order that their sins might be blotted out at the time of the restitution of all things, when Christ*

should come. But according to Universalism, their repentance and conversion could have no influence in securing the blotting out of their sins at that time; for then, Mr. Pingree tells us, all will be made holy and happy, whether they repented and were converted in this life or not!

No wonder the gentleman now acknowledges, that Peter was not a Universalist when he preached this sermon; for he most distinctly teaches, that repentance and conversion are essential to salvation. But how came he so to slander Peter in his Tract? How could he represent Peter as preaching Universalism, eight years before he was a Universalist, and in a discourse in which he preached precisely the contrary! How could he so pervert the phrase "restitution of all things?" Certainly the gentleman must now acknowledge that he has greatly misrepresented Peter, and flatly contradicted himself!

But Peter, my friend says, was converted to Universalism by the vision recorded in Acts x., and immediately he went and preached to Cornelius and his family. Doubtless the audience will feel intensely interested in examining Peter's first Universalist sermon. He is now a young convert, in the warmth of first love, and having preached error so long, he will now speak out plainly! He hastened to Cornelius' house, and on hearing his account of the angel's visit, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons." A pretty good beginning for a Universalist sermon, you say. Let us read farther: "But in every nation he that feareth him, and worketh righteousness, is accepted with him," verses 34, 35. Now this is indeed an unpromising text from which to preach Universalism. He says, not that God is no respecter of persons, and, therefore, will ultimately save all men—this would have been Universalism. But he says, in every nation *they who fear God and work righteousness, (no others,) are accepted with him.* Why, we all believe this.

But let us read a little further: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and

dead." Worse and worse! What! Christ Jesus appointed to *judge the dead*! Do Universalists believe that men are to be judged after death? No—no. What a poor Universalist Peter was, even after his remarkable conversion! But let us read again: "To him give all the prophets witness"—To what do all the prophets give testimony?—that God will save all men? No—they bear witness, "that through his name *whosoever believeth in him, shall receive remission of sins*," verses 42, 43. Verily, this is as poor a Universalist sermon as I ever read. Why, even Mr. Pingree, though not an Apostle, can preach better Universalism! Observe, Peter here makes *faith* necessary to salvation. Indeed it is impossible to find one Universalist sentiment in this first Universalist sermon of Peter! He evidently continued to preach the very doctrines he held before his conversion!

And it is not a little strange, that the other Apostles were as *stupid* as Peter. For when they called him to account for preaching to the Gentiles, and he rehearsed to them all that had occurred, and, of course, how marvellously he had been converted to Universalism, the inspired historian says—"When they heard these things, they held their peace, and glorified God, saying,"—What did they say?—that God will save all men? No—they "glorified God, saying, Then hath God also to the Gentiles *granted repentance unto life*," ch. xi. 18. What! converted to Universalism, and yet making *repentance* necessary to eternal life! They were quite as poor Universalists, as before their conversion. I verily believe, that Peter and the Apostles, if they were now here, and were to preach these doctrines, would be denounced and excommunicated by all real Universalists!

But let us see whether Peter's Universalism improved as he advanced in life. Near the close of life, he wrote his second Epistle. I will read in chap. ii. "For if God spared not the angels that sinned, [mark the fact!—Universalists deny that the angels sinned,] but cast them down to hell; and delivered them into chains of darkness, to be reserved unto judgment, &c.—the Lord knoweth how

to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment, to be punished, &c. These are wells without water, clouds that are carried with a tempest: *to whom the mist of darkness is reserved forever.*" Again: ch. iii. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against *the day of judgment and perdition of ungodly men.*" Such was the creed of Peter, when about to close his ministry on earth. Is this Universalism? Does it bear any resemblance to it? Is it not precisely the contrary?

I will now pay my respects to the gentleman's argument founded on the moral law. The law, he says, requires all men to love God with all their heart, soul, mind and strength, and their neighbor as themselves; and our Lord said, not one jot or tittle of the law should pass away, but all should be fulfilled. Now, he argues, most strangely, that if the period should never come, when all men will thus love God and their fellow-men, the law must pass away, and cannot be fulfilled! Two things are essential to a law, viz: *reward* and *penalty*. Now every one must see, that a law is as truly sustained and fulfilled, when its penalty is executed upon transgressors, as when its rewards are bestowed upon those who obey it. Who ever imagined, that a law passes away, or is not fulfilled, because some men transgress, and are punished?

The Constitution and laws of these United States are by many disregarded, and are likely to be thus violated in future. Will the gentleman say that they have passed away, wholly or in part, when men disregard their requirements and are punished? The design of law is to promote the general good, by inflicting suitable punishment on transgressors, and bestowing suitable rewards on those who obey it. Paul says—"The sting of death is sin; and the strength of sin is the law." The law stands as firmly, and the government is as truly honored in the infliction of just punishments, as in the bestowment of suitable rewards. Every transgressor of God's law will be punished, unless forgiven through Christ; and there-

fore one jot or tittle of the law will never pass away. Mr. Pingree would not have offered such an argument, if he had not been sorely pressed. He is too sensible a man not to see that it is a mere sophism—without even plausibility to recommend it. But it was that or nothing.

I pressed upon his attention that remarkable passage in Heb. ix. 27, 28: "And as it is appointed unto men once to die, and after this the judgment; so Christ was once offered to bear the sins of many," &c. The gentleman handled this argument very tenderly. He evidently hesitated to say much about it. He dropped a few hints, made a few inquiries, and left it. Perhaps he remembered the misfortunes of poor "Pro and Con," about the *indefinite article* EN! I will present fully the Universalist exposition of this passage, from Rev. I. D. Williamson, author of "Exposition of Universalism," who is doubtless as good a linguist as Mr. Rogers, of the "Pro and Con." He says:

"If you will compare the passage, as written by the Apostle, with the common quotation, you will find it materially different, and even our common translation fails of giving the true meaning of the original. For some reason unknown to me, our translators have left out one word from the original, and have not translated it at all. I allude to the article before the word men; and I have no fear of contradiction, from any man who knows even the alphabet of the language, and has read the Greek Testament, when I say, that a faithful translation would be, 'And as it is appointed unto *the* men (or *these* men,) once to die, and after this the judgment,' &c. Appointed unto *these* men once to die. What men? Look at the preceding context, and you will find the answer. The Apostle was treating of the sacrificial death of the High Priests under the law, as a type of the death of Christ, and of the judgment of the children of Israel. Immediately following this typical death of the High Priest, and in this passage, he draws out the parallel between the two cases:—As it was appointed (in the Jewish law) unto these men once to die, (figuratively, for the sins of the people,) so Christ was once offered for the sins of many; and as the High Priest came forth from the holiest of holies, after his typical death, to judge the people and pronounce them clean, even so should Christ come not to condemn, but without sin unto salvation," pp. 119, 120.

Such is the learned criticism of Mr. Williams, adopted also by Rogers, Whittemore and others. He tells us, the *article* *ho* is before the word *men*; and the translation ought to be—"it is appointed unto *the* men, or *these* men once to die." Thus he makes the Greek article equivalent to the demonstrative pronoun, *these*. Now every man even tolerably acquainted with the Greek language knows that the Article has no such force. To convince every one who hears me of the unsoundness and folly of this learned criticism, I will read a few passages in which the Article is used just as in the one now under consideration, and will translate the Article as Universalists say, our translators ought to have rendered it here: Matt. v. 16—"Let your light so shine before *the* men, or *these* men, (*ton anthropon*,) that they may see your good works," &c. Chap. vi. 1—"Take heed that ye do not your alms before *the* men, or *these* men, to be seen of them." Chap. vii. 12—"All things whatsoever ye would that *the* men, or *these* men, (*hoi anthropoi*,) should do to you, do ye even the same to them." Chap. x. 32—"Whosoever shall confess me before *the* men, or *these* men, (*ton anthropon*,) him will I confess," &c. See also Luke vi. 31. I could multiply examples of this kind, showing how perfectly unfounded is the Universalist criticism upon the common translation; but it is unnecessary. No respectable critic will sustain it.

But what does the passage mean? According to these Universalist critics, *the men* who were appointed once to die, were the high priests. They were appointed to die, not really, but *typically*; or, as Whittemore says, "*by proxy*." They died typically, or by proxy, when they went, once a year, into the holy of holies, with the blood of bulls and goats, to offer for the sins of the people; and when the high priest came out of the temple he pronounced the people clean, and this was the *judgment after death*!

But it will not do to apply this death to the *death by proxy* of the high priest; for he went into the holy of holies once every year, and, therefore, died by proxy a

great many times; whereas the Apostle says, it is appointed unto men ONCE TO DIE. I think I can help them to a better exposition. The goats and bullocks, whose blood the priests carried into the holy place, actually died, and died but *once*. These must have been the *gentlemen* to whom our critics referred! (*laughter*.) Yes—it is even true, that Universalism can be sustained only by making *men* of *bulls and goats*!!! And why not? It makes man a *mere animal*; a material being; and why should the number of legs make any serious difference between him and other animals? So grossly, so awfully is the Bible perverted from its plain, obvious, and only meaning, by men pretending to be critics, whilst ignorant of the simplest principles of the Greek language;—and all for the purpose of sustaining the absurdities of Universalism!

In proof of the doctrine of future punishment I quoted Matt. x. 28: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." The gentleman first said, the word here translated soul does not mean the immortal part of man. He was asked in reply, why, then, cannot man kill it? And what becomes of it, when the body is killed? Driven from this absurd criticism, he now says, the expression is *proverbial*, signifying *an entire overthrow*, as when a tree is said to be destroyed *root and branch*. Well, when a tree is destroyed, root and branch, is not the whole tree entirely destroyed? And when the soul and body of man, the immortal as well as the mortal part, are destroyed in hell, after death, (as Luke says,) is not the man utterly and forever ruined? How could stronger language be employed to teach the future, eternal punishment of the wicked?

XII. My *twelfth* argument against Universalism, is—*that whilst the Gospel brings consolation to the penitent and obedient, those who "fear God and work righteousness," Universalism comes specially to comfort the wicked in their wickedness.* The prophet Isaiah, speaking in the name of Jesus, and predicting his advent, thus

discourses concerning the design of his coming, and the nature of his Gospel: "The Spirit of the Lord God is upon me: because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified," chap. lxi. 1-3. Compare with this, Luke iv. 16. From these and other passages we learn, that the Gospel offers consolation and joy only to those who repent, and turn to God, and thus become "Trees of Righteousness." It says—"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon," Isai. lv. 7. The Gospel is, indeed, "glad tidings of great joy unto all people;" but it is tidings of salvation only on condition that the wicked forsake his way, and return to the Lord.

But Universalism says to the most ungodly, to the drunkard, the debauchee, the liar, the oppressor, the murderer—to all the wicked who are resolved to persevere in their iniquities, even to death; to all of them it says, "It shall be well with you; fear not. In the resurrection you shall stand amongst prophets, apostles, martyrs, and saints, and wear a crown as bright as theirs!" Paul fought the good fight, finished his course, kept the faith; but Universalism says, all this shall be of no advantage to him in the next world! The greatest villain shall be in a condition as desirable as he!

Thus, instead of calling on men to love God, and lay up treasures in heaven, it discourages the righteous by assuring them that all their labor, toil and suffering in the cause of truth and righteousness, is vain, so far as eter-

nity is concerned. It encourages the wicked to persevere in sin, by assuring him that he will suffer only in this world; and wickedness will take him as far towards heaven and eternal felicity, as obedience of God's law and zeal for the Gospel of Christ!

We, it is true, hold, that even the thief on the cross may be pardoned, if penitent; but we assure all men, as does the Gospel, that the longer they persevere in sin, the less hope there is, that they will break their evil habits, and turn to God. [*Time expired.*]

[MR. PINGREE'S NINETEENTH SPEECH.]

My respected Auditors—The question before us is this—“*Do the Scriptures teach the ultimate holiness and salvation of all men?*” I affirm; Mr. Rice denies. I have presented my arguments, a few at a time, in order that he might have an opportunity to examine them all fully, and set them aside, if possible. I now present another argument, which I have alluded to before, but which he has not noticed; and will not, I presume, unless I name it as a distinct proof. It is the declaration of the Apostle John, that “*GOD IS LOVE* ;” that Love is his very nature and essence, so that his *name* is Love. If this be a fact, then it follows, that all God's **ATTRIBUTES** are the attributes of Love; that Love is the guiding, motive principle of all his attributes. His **MERCY** is the mercy of Love; his **JUSTICE** the justice of Love; his **VENGEANCE** the vengeance of Love; his **POWER** the power of Love, and his **WISDOM** the wisdom of Love;—all centering in the boundless Ocean of Love—all arising from the infinite Source of Love! The result is the final purification and blessedness of all men. How different is this from the character ascribed to God, by Calvinism!—a Being who created men according to his own will, with a certain determination to damn them to all eternity! The natural consequence of the true character of God is to reconcile all his intelligent creatures to himself—to gather them into the fold of Christ—to bless them, and cause them to come to Christ—to return to God—that Himself may be

all in all! This is all reasonable, and what we should naturally expect from the revealed nature of God, which is LOVE, the foundation of all his attributes, as it is the very essence of his being. But look at the opposite picture, as drawn by Calvinism: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others FOREORDAINED TO EVERLASTING death!" Confession of Faith, page 16. God foreordains whatever comes to pass. He determines what the ultimate destiny of men shall be, before they are created. He reprobates some to endless damnation. So reads the Confession, page 19: "The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth and withholdeth mercy *as he pleaseth*, for the glory of his sovereign power over his creatures, *to pass by* and to ORDAIN them to dishonor and wrath for their sin, to the praise of his glorious justice!" Yet he formed them with a perfect knowledge that they *would* sin, and so be damned, endlessly; and consequently created them *on purpose* to be damned! And look at the great evil of that damnation. Infinite, unutterable, remediless torment!—as great as Almighty God can inflict, or a created being endure in Hell!! God is LOVE—his nature itself is Love; and yet he reprobates from all eternity, some of his creatures to endless, unutterable damnation! Listen to the language of Vincent, in his work on Christ's Sudden Appearance to Judgment, page 133, (Edition of 1667): "He will glorify his infinite *wisdom* in the punishment of the damned, which will *contrive such tortures* for them [Oh mark! this is GOD, the FATHER of our spirits; the God of LOVE,] that if all the men in the world should *join their wits together* and *take to their help* ALL THE DEVILS IN HELL, they could not invent the like: dreadful ingredients will his wisdom find out to pour into the cup which he will put into the hands of the wicked to drink." Such torture as DEVILS could not invent, God inflicts eternally on the spirits of which he is the Father!! Such is the doctrine opposed to UNIVERSALISM—that heavenly and

sublime Faith, which arises out of the very nature of God!

Why, if the doctrine of **ENDLESS DAMNATION** were true, it should not be difficult to find in the Bible. It should be so plain that all could see it at once. It should be written upon the heavens in letters of fire—Eternal torment for the wicked! It should be traced in signs upon the sky above—Eternal torment for the wicked! The Sun in his course should reveal it to every eye—Eternal torment for the wicked! The spirits of the dead should cry out to us—Eternal torment for the wicked! Every footstep of every man should echo it—Eternal torment for the wicked! Voices in heaven and earth should utter it forth aloud to every ear—Eternal torment for the wicked!! If God designed it to be revealed in his Gospel to man, it should be spoken abroad upon the winds, seen in the vivid lightning's flash, and uttered in thunder voices of nature herself, that at every footfall of man he might pause to listen to his doom—**ETERNAL TORMENT FOR THE WICKED!!** And then, horror of horrors! they are such torments, to be endured endlessly, as all the Devils in Hell could not invent—reserved for those whom God has **PREDESTINED TO BE DAMNED!** If this were the truth, it should be so plainly told, that no man could fail to see it. Yet there are thousands who cannot see it at all, though they have examined the Bible most carefully, to see if it be there. The Orthodox themselves cannot find it there, so as to convince us of its truth. Yet they expect such damnation to be inflicted on human souls. What are we to think? In the name of reason, how can the Church of God believe such doctrines? Upon what principle are such horrible dogmas held, in preference to the high, the holy, the sublime Faith, that God designs to bless the whole human family, and through Jesus Christ to bring them finally to a state of holiness and happiness?

I will now present another argument; which must be my last; because in my next speech, the only one left me, I must recapitulate; and by the rules of the discussion, shall not be allowed to offer any new arguments.

Nor shall I have time to reply to any new arguments which my friend may advance in his next speech. He knows this; and if he presents any new arguments, he will do it with the knowledge that I shall have no time to notice them. I do not refer to any exposition he may give of my arguments; but to new arguments, which he may advance on his side.

I say, then, that the fact of the DESTRUCTION OF ALL THE ENEMIES OF MAN, by Jesus Christ, affords us the ground for our belief in final universal salvation. And first, we have the assurance that SIN, the great enemy of the human race, the curse of the soul on earth, is to be destroyed. We were "made subject to vanity" and sin—But John the Baptist, looking at Jesus, cried, "Behold the Lamb of God who *taketh away* THE SIN OF THE WORLD." Jesus Christ, it is said, "was manifested that he might destroy the *works of the Devil*." Of course, he was to destroy Sin. We are taught by Paul, that "every man's work shall be tried," etc.; and that if his works be destroyed, "he shall suffer loss; but *he himself shall be saved*; yet so as by fire." Sin is the first enemy; and that shall be destroyed, by all becoming righteous. It shall not therefore exist in the life to come. "The *sting of death* is sin," says Paul; but death shall lose its sting; for the Apostle exclaims, in reference to the resurrection of all men to glory, "O death! where is thy sting?" Consequently, there will be *no Sin in the immortal world!*

Again; THE DEVIL is to be destroyed. Mr. Rice quoted Matt. xxv. 41, that speaks of punishment in everlasting fire, prepared for *the Devil*, as proof of endless misery. I have quoted a passage, in which a certain man was to be delivered over to Satan, according to the "judgment" of Paul; and this suffering was endured in the *present life*. Such language does not relate to a future life. There is no "everlasting fire" in the incorruptible spiritual state. In proof of the final *destruction* of the Devil, I quote Heb. ii. 14, 15. It is not necessary to stop now, and explain what is meant by "the Devil;" wheth-

er a fallen angelic spirit, or not. Whatever the Devil may be, he shall be destroyed. Now listen: "Forasmuch then as the children are partakers of flesh and blood, he himself [Christ] likewise took part of the same, that through death he might DESTROY him that had the power of death, that is, THE DEVIL; [What else?]-and DELIVER [this word is equivalent to "salvation" in our proposition;] them, who through fear of death, were all their lifetime subject to bondage." The Apostle does not say deliver those who are subject to bondage *a part of their life*, and become believers before they die; but those who are ALL THEIR LIFETIME subject to bondage. Thus the Devil is to be destroyed; and all are to be delivered out of his power, and out of the power of death.

If we are to believe that "*the serpent*" that tempted Eve was the Devil, I will quote another passage, to confirm the truth of this doctrine. God said to our first parents, "The Seed of the woman [Christ] *shall bruise the serpent's head.*" If that relates to the Devil, whom the Orthodox bring into the future world, he is to be destroyed—his head bruised. But I suppose "the serpent" there represents the evil passions of human nature, or the common tempting influence. Whatever the word may mean, THE SERPENT shall be destroyed! But how does this compare with the doctrine that the Devil is to have a kingdom, forever, embracing more souls than Heaven itself?—a kingdom, greater and more mighty than that of God, the Creator of all souls; and that, too, in spite of all the efforts of God; in spite of the sufferings and death of Jesus Christ; and in spite of the sanctifying influences of the Holy Spirit! How does this compare with those declarations in reference to the DESTRUCTION of the Devil, and all evil influences?

Hence, we see that the 25th of Matt., with its Devil and its angels, and its everlasting fire, does not and cannot relate to the future state of being—an almost almighty Devil, and endless woe.

Again: we have the destruction of HELL, or the *grave*, —*Hades*. The Prophet Hosea, (chap. xiii. ver. 14,) or

the Lord by the Prophet, says—"O death! I will be thy plagues; O grave! I will be thy DESTRUCTION." The word here translated "*grave*," is rendered HELL, in the passages that speak of "the wicked being turned into Hell, and the place where the Rich Man went—*Hades*; (although used figuratively in those places.) So Paul, in 1 Cor. xv. says, "O death! where is thy sting? O grave! —*Hades*—HELL—where is thy victory?" Here we have the destruction of that Hell; all being raised to the incorruptible, immortal, glorious state. I now put this inquiry: Can we suppose that the resurrection of the dead would cause the Apostle to exult in this language: "O death! where is thy sting? O grave! (*Hades*,) where is THY VICTORY?" if *Hades* were the Orthodox Hell, and to retain its victory forever. The cry would come forth from the pit of despair,—the mingled shouts of demons and devils, and the yells of the damned,—*Here!—HERE* is our victory forever!! This would be the answer to the Apostle's exultation. But this Hell has no such victory; for destruction awaits all the enemies of man.

Again; DEATH itself is to be destroyed. See 1 Cor. xv. 25, "For he must reign, till he hath put all enemies under his feet." The last enemy that shall be destroyed is *Death*, (or, the last enemy shall be destroyed, *Death*.) And so it is said elsewhere, "Death is swallowed up in victory." I wish you to mark this; that Death is the LAST ENEMY. There is no enemy beyond that: and it is to be destroyed at the resurrection. The Apostle Paul calls it "the LAST enemy." There can be no Death, no Sin, no Hell, in the immortal world; because Death is the last enemy; and that shall be destroyed. Paul refers to Isa. xxv. 8, where the Prophet says, "He will swallow up death in victory; [Paul speaks of this;—but what more then?] and the Lord God WILL WIPE AWAY TEARS FROM OFF ALL FACES; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Here we have the destruction of all the enemies of man—Sin, the Devil, the grave or Hell, and finally Death, "THE LAST,"—"when tears shall be

wiped away from off ALL FACES." I ask you, in view of all this testimony, is it not clearly established, that there is to be a deliverance of man from *all his enemies*, introducing all men into a state of liberty and blessedness?

I now leave the argument; and proceed to review the speech just delivered. The first observation of the gentleman, was upon classical usage and Lexicons. To a certain extent I do not go against Lexicons, except where they give Orthodox, instead of Scripture meanings to words; and in this I follow the example of Mr. Rice, in his Debate with Mr. Campbell. Mr. Campbell said, and proved by all the Lexicons, that the Greek word *baptizo* meant to *immerse*. Mr. Rice said, *Not so*; but that it meant, in the New Testament, to *purify*. So I say with regard to the word *Gehenna*; which is defined in Orthodox Lexicons, to be a place of endless damnation. I say that the Bible does not attach to it that meaning of Hell, in the Orthodox sense—Lexicons to the contrary notwithstanding. Lexicons profess to be compiled from *usage*; and they must be *tried by usage*. Lexicons may lead us greatly into error. Take, for example, an English Lexicon—Webster or Johnson, and look for the word Hell; what will be the definition? "*the place of the damned.*" Am I to receive that as authority on a Bible question? Never. I trust you see, that while showing the Scripture use of words, it is all-sufficient to refer to the Bible itself. I did not come here to occupy my-time in a mere logomachy. But I have produced text after text, to show the meaning of words in the Scriptures. The true course is to ascertain the meaning of Bible words, by comparing passages together, and showing how they are *used*. We can do that as well as Lexicographers. I have perused the Discussion between Mr. Rice and Mr. Campbell. I think they used some forty Lexicons. What did they establish? Mr. Rice did not find *one* defining *baptizo* to mean *purify*—the signification he attached to it.

I now take another argument out of the hands of Mr. Rice. In the first part of Revelation, the angel shows

John what he said was "*shortly to come to pass*; and at the close, he told him that "*the time was at hand*," when all these things should come to pass, which were foretold in that Book. Most of the events of that vision, I have no doubt, relate to the same things that the Saviour speaks of in Matt. xxiv., xxv., all of which were to come to pass *in that generation*. In Revelation, the New Jerusalem spoken of by my friend, is described as "*coming down from God, out of HEAVEN!*" Does that refer to the immortal world? It does not: for even the Orthodox do not always so understand it. The Holy City coming down from God *out of heaven*, could not be *heaven itself!*

I now revert to another argument of the gentleman; which he says is the best argument he had, and which, he tells us, he got from me: to wit, Peter's conversion to Universalism. He says that Universalism teaches that all men *are clean*. No; nor did I say so. I said it was the *purpose* of God TO CLEANSE all men, as represented in Peter's vision of the great sheet. He says that I represented Peter as preaching the Gospel eight years before he was converted to Universalism. I ask if Mr. Rice himself will *deny* that Peter did preach the Gospel at a time when he did not understand its whole teachings? and will he say that Jesus Christ did *not* say to him, "When thou art *converted*, strengthen thy brethren?" Mr. Rice *admitted* that Peter *was in error* about the Gospel, when he refused to preach to the Gentiles. Why, then, does he deny his being in error in the other case? The prophets of old, and the disciples also, uttered some things they did not fully understand and comprehend themselves. So in this case; the Gentiles *were to be embraced* in the Gospel, as Mr. Rice admits; *but Peter did not then know it*. Why should it seem strange, then, that he should have preached the Gospel truly, though he did not *fully understand* all the fullness, and the universality, and its revelations! Peter did *not* err in relation to the *nature* of the Gospel; it was only in relation to its *extent*—and Mr. Rice *concedes as much*.

There is a passage in Peter, as my friend quotes, describing some angels as BOUND in *everlasting chains* under darkness; does this refer to the Devil? Well, if he is thus "*bound*," how can he be wandering over the earth, tempting you and me, and all men? Is it the same? We want a fuller explanation.

Mr. Rice has referred to those passages that speak of the heavens and earth passing away, etc.: as in Peter, and in the Book of Revelation. All such language represents only *changes on earth*. It was the custom of the Prophets to employ strong metaphorical language, drawn from the heavens, to describe those events which were about to happen *on earth*, in the overthrow of rulers and empires. In Isa. xxxiv. 4, 5, we find this strong language applied to the overthrow and desolation of *Idumea*,—all fulfilled *on earth*: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." No one will pretend that this passage refers to the destruction of the material universe. Why interpret Peter, and Matt. xxiv., and the Book of Rev. differently?

My argument from the law, *to love God*, did not refer to the *passing away*, but to the *fulfillment* of the law. I said that all would finally love God; and that then this law would be fulfilled.

Universalists confess that those who sin are *miserable*, and justly so; but deny what Calvinism teaches: to wit: that God has PREDESTINED some to an ENDLESS HELL. They do not sink the soul deeper in the pit of darkness, as does the Confession,—reprobating men to everlasting damnation, placing them under the "outward ministry of the word," giving them only "COMMON OPERATIONS" of the Spirit, enough to leave them "*inexcusable*," but not sufficient to enable them to comply with the requirements of the law. They CANNOT turn to heaven and be saved;

they are NOT ABLE to avail themselves of the offer of the Gospel, because they are REPROBATED; and the "operation" of the Spirit on *them* is not "effectual" to bring them to Christ! O, solemn mockery! thus to *offer* salvation! to *call* men, and to give "some common operations" of the Spirit to those whom God has REPROBATED to everlasting death! Look at that, in connection with his remarks about Universalism "preaching to comfort sinners." What does Paul say? That Jesus Christ came to save *the righteous*? No; Paul says, and the Saviour affirmed the same, that he came to "save SINNERS;—of whom I am the chief," he adds. Saul, and Peter, and David were great sinners; and yet God saved them. Why not, then, save others?—all others? David was called a murderer; Peter denied his master; and Saul persecuted the Christian church;—yet all these were saved. In like manner I say that ALL SINNERS may be saved; that is, *by being made righteous*. They are not saved in their sins; they are not taken in their corruption up to heaven; but they are first purified and reconciled to God. Can there be any objection to this sentiment, in view of all the light thrown upon it by the Scriptures of Truth?

[Time expired.]

[MR. RICE'S NINETEENTH REPLY.]

I wonder what my friend, Mr. Pingree, would do, if it were not for the Confession of Faith! We have had the same paragraphs read, and the same remarks made upon them, I should think, more than twenty times, since the commencement of this discussion! He must suppose that the audience have wretched memories, or little sense; or he has nothing better to offer. One of these reasons must influence him to his singular course. If a man were to say to me the same thing, as frequently as he has given the same quotations from the Confession, with the same remarks repeated, I should suppose, he thought me stultified. But let us admit, that the Confession is an erroneous, an abominable, a horrible book, and say, *therefore* the Scriptures teach the ultimate holiness and salvation of all men! Premises and conclusion!

The gentleman, in all his declamations, labors under one serious difficulty—he knows nothing about Calvinism. He has been convicted of the grossest misrepresentations in regard to some of its most prominent doctrines. He agreed to stand corrected; and he represents his acknowledgment of his blunder as a stretch of magnanimity which I am incapable of appreciating. But, in the first place, he had boastingly informed us, that he had carefully studied our Confession *two years*, and understood it much better than Presbyterians themselves! And in the second place, he stood corrected, after his ignorance had been so severely exposed, that he could not do otherwise. I certainly feel under no obligations to him for his acknowledgment, made under such circumstances.

He tells you, that according to the Confession, those not elected to life, are not permitted to turn and serve God. The Confession teaches no such thing; let the gentleman prove it, if he can. The Confession, as I have proved, teaches that every man is a free moral agent, and that the great difficulty with men is that of which the Saviour spoke, “Ye will not come unto me *that ye might have life*,” John v. The Confession teaches, that men cannot obtain life unless they will come to Christ; and so teaches the Saviour. Universalism says, they will have life, whether they come to him, or not. The Confession and the Saviour are together; and Universalism is against both! I hope, the gentleman will read those paragraphs a few more times, if he feels like it.

XIII. My *thirteenth* argument against Universalism is, *that it is not only dangerous, but cruel, in the highest degree, for any man to teach or preach it, however firmly persuaded of its truth.* This proposition may strike the audience as very strange; but I think, I can prove it to be strictly true. In the first place, if Universalism be true, it is certain that all men will be saved, whether they believe it or not, whether they oppose it and condemn it or not. If it be true, it is admitted, that in the future state we shall all be quite as happy as the Universalists themselves. In the second place, “the Partialists,” as

the gentleman calls us, are getting along pretty well in this world. The shouting Methodist feels quite as happy as the Universalist. The demure Presbyterian enjoys many sublime meditations and soul-cheering hopes. The Episcopalian pours forth thanksgiving as well as supplications over his Prayer-book; and the Baptist devoutly sings the songs of Zion. So far as man can judge, we are all, to say the least, as happy as the Universalists. And it will not be denied, that the members of other churches are quite as moral in their general conduct, as just in their dealings, as blameless in their lives, as kind neighbors, even more zealous and liberal in giving the Bible to those who have it not, and in sending the Gospel to the heathen. What great practical advantage, then, would be gained by converting them to the Universalist faith? If it be true, they are quite as safe, as the Universalists themselves.

But look at the other side. Suppose Universalism turns out to be false; how stands the matter? Why, those who embrace it, are deeply injured—ruined! They build upon a foundation of sand; and when the rains descend, and the floods come, and the winds blow, their house will fall, and great will be the fall.

Now what are the probabilities in the case? Universalists, as well as ourselves, are fallible men; they may be in error. Suppose, for illustration, you put a book into the hands of one hundred men—all equally capable of understanding its contents, and all equally interested in understanding it correctly? This book, we will suppose, is designed distinctly to teach some prominent truth, in which they are all deeply and equally interested. They all examine the book carefully. *Ninety-nine* agree in expressing their clear conviction, that it teaches a certain truth; *one* insists, that it teaches precisely the opposite. Who is probably right? The chances are as *ninety-nine* to one. It is almost certain that the *one* is wrong. Let us increase the number to *one thousand*. Nine hundred and ninety-nine agree, concerning the contents of the book; but the *one* is confident, not only that they are all

wrong, but that the book was designed to teach a truth precisely opposite. Now the chances are as nine hundred and ninety-nine to one. Increase the number to ten thousand. All are equally qualified and equally interested in understanding the book correctly. Again, all but *one* agree concerning its contents. Now the chances are as nine thousand nine hundred and ninety-nine to one! It is reduced almost to a perfect certainty, that the *one* is in error.

This last supposition presents about a fair illustration of the case in hand. The Bible is the book. All its readers are equally interested in understanding it correctly; and it will not be pretended by the gentleman, that the Universalists, as a body, are better qualified to ascertain its meaning, than those who differ from them. And the relative numbers of those who have believed in the future, eternal punishment of the wicked, are, I venture to say, as one to ten thousand of the readers of the Bible! Now I ask any man, in his senses, whether the Universalists are not almost certainly wrong, judging now only from the probabilities of the case?

Look at the subject fairly and candidly. If the Universalists are right, all are safe, whether they believe or reject Universalism; and all *seem*, at least, to do about as well in this world. If they are wrong, those who embrace it are ruined forever. There are nine thousand nine hundred and ninety-nine chances to one that Universalism is false. How awful the responsibility of the man, who, depending on his own fallible judgment, after a few months or a few years of examination, will venture to persuade his fellow-men to embrace a system of religion declared to be false by a majority so overwhelming, of men equally or more capable of ascertaining the meaning of the Scriptures; when, if it be true, all are safe; if false, all whom he influences to embrace it, are forever undone!

Allow me to present the subject in another form, which, I am persuaded, must reach the understanding and the heart of every one who hears me—especially of every parent. Your child, we will suppose, is ill. It is very

dear to you; and you are inexpressibly anxious, if possible, to save its life. You call in *one hundred* physicians, whom you regard as equally acquainted with the medical science, equally skillful practitioners. Ninety-nine agree, in regard to the general treatment of the case, and assure you, that by pursuing a certain course, ~~your~~ child will certainly recover. *One* of them insists, that a different course is decidedly preferable. He acknowledges that it will certainly recover its health under the treatment prescribed by the other physicians; and he even asserts, that it will get well without taking medicine of any kind. He proposes to give it medicine, which, he says, will either cure or kill it. He feels very confident, however, it will effect a cure more speedily than the course prescribed by the ninety and nine. They, to a man, assert that his medicine will most certainly kill your child. Let me ask every father and mother in the house, what would you do in such a case? Would you not, without the least hesitation, refuse to follow the prescription of *one* physician, against the solemn advice of the ninety-nine? Would it not be the very refinement of cruelty, to give the dose to your child? Every one answers, yes—yes!

Apply the illustration to the case in hand. You, I will suppose, are a confirmed Universalist. You have children who look to you for instruction, and whose confiding minds readily receive your sentiments. Now, you understand the Bible to teach Universalism; but more than a thousand, perhaps ten thousand, to one of those equally, many of them better, qualified to understand it, and equally interested in understanding it correctly, are as firmly persuaded, after long and careful examination, that it teaches future rewards and punishments. A thousand chances to one you are in error—serious, dangerous error. If you should be in the right, it is certain that your children are safe—they will be forever happy, whether they believe Universalism or reject it. If you should be wrong, and should induce them to embrace your views, you do them an irreparable injury. Now, will you so far rely on your

fallible judgment, against that of so many equally or more wise, and take the responsibility of teaching your children Universalist sentiments? *Will you give them the dose?*

I declare most solemnly, if I were a Universalist in sentiment, I would not, for the world, influence one human being to embrace my sentiments. I would never tell my children that I held such views. Why should I? If my views were correct, my children are perfectly safe; if false, they will be ruined by embracing them. Why should I risk so much for nothing? How could I do so without being chargeable with both presumption and cruelty?

To prove that all men will be ultimately holy and happy, Mr. Pingree quotes the text—"God is love." And he tells us, all the attributes of God are attributes of love. His justice is the justice of love, &c. Does he forget that Paul says—"Our God is a consuming fire," Heb. xii. 29. Are we thence to infer, that all his attributes are the attributes of consuming fire, of vindictive justice?—that his truth, his mercy, his love are attributes of consuming fire? Certainly not. The folly of such an interpretation of Scripture language is perfectly manifest. We understand by these two passages taken in connection, that God is as just as he is benevolent—infinately just, infinitely benevolent; and therefore as determined to punish the wicked, as to bless the righteous. Universalists, I know, explain the language to mean, that the *fire of love* consumes sin, and makes all happy; but the language and the context prove this a mere quibble. Besides, this interpretation would poorly explain what the same Apostle declares—that "it is a terrible thing to fall into the hands of the living God." And again: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *Knowing therefore the terror of the Lord, we persuade men,*" 2 Cor. v. 10, 11. True, God is love; for "he so loved the world, that he gave his only begotten Son; *that whoso-*

ever believeth in him, might not perish, but have everlasting life."

Mr. Pingree gives us much *news* concerning the views of the Orthodox. He tells us, the Orthodox believe, or formerly believed, that the Devil will have much the larger portion of the human race—a larger Kingdom than Christ. I thought I knew something of the views of the Orthodox; but I find myself greatly at fault. I was not aware that they had undertaken to determine what number or proportion of the human race were to be saved. Certainly to do so, would be presumption. So far as I know, God has given us no definite information on this subject. A certain man asked the Saviour—"Are there few that be saved?" But instead of gratifying his curiosity, he said to him, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able," Luke xiii. 23, 24. Again—"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it," Matt. vii. 13, 14. The Saviour did not mean, I suppose, that few would be saved before the end of time, but that few, at that time, walked the narrow way of life. He, however, earnestly exhorted those whom he addressed, to strive earnestly, to labor to enter in at the strait gate, lest they should fail of salvation. But Universalism says, all shall enter into life, whether they strive or not—thus directly contradicting Christ!

It may be possible that some erratic genius may have ventured to calculate how many will be saved; but I have met with none such. But where is there a respectable writer of any Evangelical denomination, who has given the gentleman any just ground for his assertion? I know of none. I venture to hope, and believe, that the large majority of the human family will be saved—the majority of those who shall have existed when the word shall end; but I pretend not to know.

The gentleman says, death is to be destroyed. Yes,

temporal death ; for the passage he quoted (1 Ccr. xv.) is admitted to refer to it ; but it is nowhere said, that " the second death " will be destroyed.

Hell or Hades, too, he tells us, is to be destroyed. Yes, but it is nowhere said, that *Gehenna* (the proper word for hell) will be destroyed. But our Lord did say, that God can destroy the wicked, soul and body, in hell—in *Gehenna*. They are the enemies that are to be subdued, put under the feet of the King of Heaven.

Here again, we meet with one of the peculiarities of Universalist interpretation of Scripture. When the Bible teaches, that the Devil, and Death, and Hades will be *destroyed*, the Universalists understand it of entire destruction ; but when it teaches, that the wicked will be destroyed in hell, after death, they still insist, that they will all be saved !

But if eternal punishment is the doctrine of the Bible, says the gentleman, it ought not to be obscurely taught ; it should be so plainly revealed, that all could see it. Well, for 1800 years, almost every reader of the Bible did see in it the doctrine of future punishment ; and almost all, during that period and since, have understood it to teach the *eternity* of future punishment. Even Origen, in the 3d century, though by the aid of a most absurd philosophy, and the allegorical method of interpreting Scripture, he sought to maintain ultimate restoration, yet held to a long period of future suffering, in the case of those dying in sin. And Murray, the first Universalist preacher of the Restorationist school, in this country, believed, the Scriptures taught that the wicked would suffer in Hell, during a long, but indefinite period. The first man, so far as I can learn, (except that other man named by Mr. Pingree,) who could see no future punishment in the Bible, was Hosea Ballou, yet living ! But since he made this discovery, his followers can see, as clear as light, that the Bible teaches no future punishment !

But if the doctrine of eternal punishment be not taught in the Bible, how shall we account for the fact that men have almost universally thought, they found it there !

Is it not most unaccountable, that, notwithstanding the general disposition of men to overrate their virtues, and underrate their vices, and notwithstanding the universal desire of men to have their future prospects bright; this doctrine has so generally and almost universally commanded the belief of men—even of the wicked? “Oh,” said one, the other day, “I wish Universalism were true; I would live as I please; but it cannot be proved.” There is a deeply seated conviction upon the minds of men, that they do not suffer in this life, as much as their sins deserve. The whole world, Pagan, Jewish, and Christian, have believed in future punishment, and even in eternal punishment. This fact can be accounted for only on the ground, that men are conscious of deserving more than they here suffer, and that the Scriptures teach the doctrine of future punishment, with almost irresistible clearness.

But if Universalism be true, especially if it be, as the gentleman contends, the great truth the Bible was designed to teach; ought it not to be taught with very great clearness? And if it is thus clearly taught, how can he account for the unaccountable fact, that during eighteen hundred years so extremely few of the readers of the Bible ever saw even Restorationism in it, and only two men saw Universalism as now held and defended by Mr. Pingree! How can we account for the amazing stupidity of all Christendom, for so long a period?

The gentleman attempts to extricate himself from the terrible difficulty into which his admission concerning Peter, threw him. Peter, he said, was converted to Universalism, after he had been preaching the Gospel, as an inspired Apostle, for eight years! He now says, Peter did not err in relation to the *nature* of the Gospel, but only in relation to its *extent*. Worse and worse! Mr. Pingree and his brethren contend, that the Gospel is Universalism, and Universalism is the Gospel. Now he acknowledges, that for eight years, Peter was what he calls a “Partialist!”—believing in future, eternal punishment, and, of course, preaching it—preaching, that faith, repent-

ance and conversion are essential to salvation ; and yet he says, Peter was in error, not concerning the nature of the Gospel, but only concerning the extent of it ! It is indeed true, though Universalists do not admit it, that the Gospel is the same, whether preached to one or ten thousand. Peter, therefore, preached the Gospel fully and infallibly ; and yet he preached what Mr. Pingree calls " Partialism ;" and so did all the Apostles ! We must, then, believe, either that Universalism—which is the unconditional salvation of all men—is false ; or that all the Apostles, for a number of years, at least, were engaged in preaching gross error !

But mark the fact: the gentleman still contends, that Peter was converted to Universalism by the vision recorded in Acts x. ; and yet it is a fact, as I have proved, that he has quoted Peter's discourse immediately after the day of Pentecost, (and during this very discussion he has quoted from Peter's first discourse) as a triumphant proof of Universalism : What reliance, I ask, can be placed on the statements and reasonings of a man who thus flatly and terribly contradicts and refutes himself ? ! ! What shall we think of Universalism, when she proclaims that the inspired Apostles, who spoke under the immediate guidance of the Holy Spirit, were preaching most serious error for eight years ?

But their preaching was just as successful in winning souls to Christ before their pretended conversion as afterwards. Three thousand souls were converted, under Peter's first *Partialist* sermon ; and thousands, and tens of thousands were afterwards added to the church under similar preaching. I presume, my friend, with all his superior light, will never preach as effectually as Peter, when a " Partialist !" And where is the evidence, that the conversion of the Apostles to Universalism, of which the gentleman speaks, made them either more efficient or more successful in this great work ?

I am truly glad, that the gentleman has so clearly delivered himself on this important point—that he has charged the Apostles with preaching the awful error of " Par-

tialism" for eight years! This admission throws great light on Universalism.

I propose now, briefly to review the ground over which we have passed, that we may have the whole argument distinctly before us.

The question before us is this—Do the Scriptures teach the ultimate holiness and salvation of all men? Mr. Pingree affirms: I deny. We agree on three points, viz: 1. That the question must be determined by an appeal to the Scriptures; 2. That holiness is essential to happiness, and consequently none can be saved, who are not made holy; 3. That all who are converted to Christ before death, will be saved. But Mr. Pingree undertakes to prove, that those who *die in sin* will be made holy and happy *after death*.

His doctrine, as stated in his first speech, was—that *in the resurrection from the dead, a change is to be effected, which will introduce all men into a state of holiness and salvation*. This doctrine, let it be remarked, is directly contradictory of Restorationism. And it is also worthy of special remark, that according to Mr. Pingree's own acknowledgment, the Bible nowhere says, in so many words, that any who die in sin, will after death come to Christ. And yet precisely this, he says, it was specially and chiefly designed to teach! But let us review the arguments I have offered:

I. My first argument was founded on the *novelty* of Universalism—its extremely modern origin, in its present form. Even in the form of Restorationism, very few have believed it. Now the Bible is a plain book, designed for the instruction of plain people. Is it, then probable—is it credible, that during eighteen hundred years, the Gospel was understood clearly, only by one or two men? And is it credible, that the only people, in ancient times, who had any correct views on this great point, adopted the most absurd philosophy, and the most ridiculous method of interpreting the Bible? The Gnostics, for example, the first Universalists, held, that Jehovah was an apostate! Is it probable, is it credible, that all Chris-

tians, during eighteen hundred years, including all the eminently wise and good, who studied the Word of God, day and night, did, after all, not get even a glimpse of the true character of the Gospel? Can you, my friends, believe, that all the readers of the Bible, during that long period, utterly failed to understand even the first and simplest principles of the gospel; until Hosea Ballou, a young and comparatively uneducated man, rose to enlighten the world?—nay, that they understood it to teach doctrines precisely opposite to those it was intended to teach?

II. My *second* argument was—that according to Universalism there is in the Gospel no such thing as *salvation*. The question is—Do the Scriptures teach the ultimate holiness and *salvation* of all men? What does the word *salvation* mean, as it is used in the Bible? It means deliverance from evils which those saved are actually suffering, or to which they are exposed. But according to Universalism, Christ does not save men from any suffering to which they are justly exposed in this world, nor in the future world; for all men, the gentleman contends, do actually suffer, in this life, all they deserve to suffer for their sins; and in the future world they are exposed to no evil, and, of course, can be saved from none.

But the gentleman defined the word to suit himself. Did he refer to any lexicon, or produce the least authority to sustain his definition? No—he does not use lexicons; he cannot submit to their authority. Lexicons, he says, are to be tried by the Bible. True; but lexicographers have carefully examined the usage of the Bible in regard to the meaning of words; and their known learning, and the accuracy with which they have defined words, have acquired for them a reputation as standard works. The best scholars, therefore, feel bound to pay some respect to their authority. The man ought to be truly and most eminently wise, who ventures to differ from them all in the definition of important words, and who expects his assertion to outweigh them in the estimation of the people.

But, says the gentleman, Mr. Rice could find no Lexicon, in his debate with Mr. Campbell, that defined the

word *baptizo, to purify*. I found Lexicons in abundance, that defined the word precisely as I did, as any one can see, who will take the trouble to examine. It is not true that I disregarded the authority of Lexicons.

What is the salvation of Universalism? It is deliverance, in another world, from sin, suffering and death, to which men are subject in this world. But are they exposed to these evils in another world? Universalists say, and Mr. Pingree says, they are not. Then why do they need a *Saviour*? and how can he save them after they are out of danger? But will the gentleman tell us how it happens, that salvation has one meaning, as applied to this world, and an entirely different meaning, as applied to the next? Since he will not quote Lexicons, but appeals to Scripture usage, has he compared different passages where it occurs, and thus proved the correctness of his definition? He has not; he has made assertions, and left the audience to receive them or reject them, without evidence of any kind.

But he says, he will not submit to the authority of *orthodox* Lexicons. Well, there are in existence heterodox, as well as orthodox Lexicons, made by men who believe not in the inspiration of the Bible. I am willing to appeal to any respectable Lexicon in the world, orthodox or heterodox, (if the author were not a Universalist,) even though the author were an infidel, and to prove that the gentleman's definition of the word *salvation* is wholly incorrect. The gentleman cannot be allowed to define the word to suit his own system, for it is a Bible word. And unless all men have been ignorant of its meaning there is no *salvation* in Universalism.

III. My *third* argument was, the Scriptures clearly teach, that there will be a resurrection both of the just and of the unjust; the one to eternal life, the other to condemnation; and, consequently, it is not true that in the resurrection all will be made holy and happy. To prove his doctrine, Mr. Pingree appealed to 1 Cor. xv. I replied—1. By calling on him to point to one passage which teaches, that any who die in sin will be made

holy and happy in the resurrection. He has not done it; and he cannot. 2. I desired him to tell us how the resurrection, effected by the *physical* power of God, upon the *body*, can make men holy. He has not done it. He said, repeatedly, that there was "*something more*" in the resurrection, than a mere physical operation on the body. I have never been able, however, to ascertain from my friend, what that "something more" is. 3. I replied to his argument from 1 Cor. xv., by showing that that chapter has reference to the resurrection of the *just only*. How do I show this? We are told that men shall rise, "every one in his own order—Christ the first-fruits, and afterwards they that are Christ's at his coming." And who are they that are Christ's? They who fall asleep in Christ, as the Apostle himself explains in this same chapter, verse 18. I asked him to show me a single passage which says, that the *wicked fall asleep in Christ*. He has not done so—and he cannot. Again, only those who are "Christ's at his coming," will participate in this blessed resurrection. And who are Christ's? The Apostle himself explains: "If any man have not the Spirit of Christ, he is none of his," Rom. viii. 9. The same doctrine was proved from Phil. iii. 10—where the Apostle Paul represents himself as undergoing great self-denial and toil, "If by any means he might attain to the resurrection of the dead." And yet, according to Mr. Pingree, he could not help attaining it! Still we find Paul denying himself, and suffering the loss of all things to gain it. Oh, says Mr. Pingree, he desired to get up higher in this life! but he adduces no proof to show that Paul so understood the phrase, "resurrection of the dead;" or that it was ever so understood by any body! Mr. Pingree asserts that it is so, and that is the end of the matter!

[*Time expired.*]

[MR. PINGREE'S TWENTIETH SPEECH.]

Respected Auditors—I remarked, when up before, that Mr. Rice's preceding argument was his best—which he says he got from me; but I am of opinion now, that the

argument(?) he has introduced last of all, is the best. It now seems that your *fears* are to be excited, so that you may not listen candidly to my arguments. That is most excellent, for a last argument; for with many, it avails more than a thousand proofs.

In relation to the question—"Are there few that be saved?"—it is taken for granted that the salvation there spoken of, is the final salvation in the immortal state. This must not be *assumed*; for it is *denied*.

Mr. Rice says, that it is *temporal* death, which is spoken of as to be *destroyed*; and that there is a "second death," which is not to be destroyed. This is a mistake. What is called "the second death," is endured *in this* world. Jude speaks of some who were *then* already "TWICE DEAD." They had suffered "the second death;" and yet were naturally alive. "The lake of fire is the second death;" and I have proved, by Isa. xxxiv., that this is in this present world; and not in eternity. Natural death, which is to be destroyed, is, after all, "*the last*;" for so Paul affirms.

I have explained already as to the clearness of Peter's view of the Gospel—whether it should be preached to the Gentiles, or not. Mr. Rice himself admits that Peter was in error *on that point*; and I say the same thing as to his having a clear and perfect view of the greatness of the object of the mission of Jesus Christ. If he was mistaken in one point, he might be in another, until more fully enlightened. That he was, to a certain extent, is evident; and this is conceded by Mr. Rice.

My friend says I had better give up the question! I wonder if you have seen any sufficient reasons advanced by him, why I should give up the doctrine of universal salvation. The very opposite is the feeling of my mind; for I feel animated and determined to hold on more strongly and firmly to what I believe to be THE TRUTH, after the vain and futile effort made on the present occasion to overthrow it. It stands as firm as the Rock of ages. Mr. Rice is not able to shake it. I will not give up this high, holy, and most sublime Faith ever preached among men!

I propose now to recapitulate the arguments I have advanced during this discussion. In the first place, I stated and defined the terms of the proposition, which is, "Do the Scriptures teach the ultimate holiness and salvation of all men?" I then presented a brief outline of the history of Universalism. I showed that, soon after the time of the Apostles, the whole Christian Church became corrupt,—as my friend stated in his Discussion with Mr. Campbell,—by the mixture of Pagan philosophy and theology with the simple truths of the Gospel. Some still held to the final salvation of all men; as Clement, of Alexandria, Origen, Gregory Nyssen, and others. This Faith was not entirely lost in the Church, until condemned in a General Council of the 6th century. Then came the reign of moral night—"the dark ages." After the Reformation, when the Bible was given to men, the doctrine was revived, and held by many of the wisest and best men, even in the Orthodox sects, until now; and is at this time extensively believed in this country and in Europe.

I next stated the General System, in which we believe, to wit: that there is ONE GOD, the FATHER of our spirits; that his nature is LOVE; that he is GOOD TO ALL, unchangeably and forever good; that JESUS CHRIST is the SON OF GOD, our SAVIOUR; that the SCRIPTURES contain the revelation of the will of God, and the duty and destiny of man; that VIRTUE brings its own rewards, and VICE its punishment; and that there shall be a RESURRECTION of all men to a state of immortality, incorruption, and blessedness.

I then proceeded to my proofs of the proposition in hand; having shown that "SALVATION" was the DELIVERANCE of man by the power of God, from the sin and suffering of the present life, and from death, into a pure and happy and glorious immortality beyond the grave; this was my definition of "salvation;" all that my friend has said to the contrary, notwithstanding. I defined clearly, the meaning of the word, as expressing what I was to defend in this discussion.

My first argument was founded on the RESURRECTION. Before appealing directly to the Bible, however, I showed the necessity of a *change after death*; that with regard to Pagans, infants, idiots, the Christian sects, *all men*, this change after death was absolutely necessary in order for *any* to be saved. I said also that we should remember, while examining the Scriptures, that God, who is the Author of the Bible, is "the Father of our spirits," a God of love, who desires to secure the highest good of his intelligent creatures.

My first Bible testimony was drawn from 1 Cor. xv., and Acts xxiv.; where Paul speaks at great length of the resurrection of the dead;—a "resurrection of the just and unjust," for which the benevolent Apostle HOPED; because in the resurrection all would be just and happy. The language of Christ to the Sadducees, was then adduced, declaring that in the resurrection of the dead, we shall become as the ANGELS OF GOD IN HEAVEN, to die no more; and that "ALL LIVE UNTO GOD." These passages taken together, show that all that die in ADAM are to be made ALIVE IN CHRIST. The Apostle also teaches in another place, that we shall be clothed on with a heavenly house; and that as we have borne the image of the earthy, so we shall bear the image of the heavenly. It is NOT this physical body that we shall have, in the future life, but an immortal, glorious, and spiritual body. So Paul distinctly and explicitly affirms. I showed that a *corrupt soul* would not be put into a spiritual, *incorruptible body*; because the Apostle declares that "corruption cannot inherit incorruption." In answer to my friend's frequent inquiry for the "something more" than a *physical change* in 1 Cor. xv., I showed that then would be *completed* the Saviour's work of subduing all to himself, so that God will be ALL IN ALL. This is the grand consummation, to which we confidently and joyfully look forward, as fully set forth, and glowingly described in 1 Cor. xv.

My next argument was from Romans v., where Paul teaches that *as many* as have SINNED, shall be made RIGHTEOUS, and consequently SAVED;—for the grace of

God shall abound much more than sin, is the Apostle's affirmation.

The next argument was from the 8th of Romans—showing that “the creature,” or CREATION—not God's inferior works,—but the HUMAN RACE, that was made subject to vanity, SHALL BE DELIVERED from the bondage of corruption into the glorious LIBERTY OF THE CHILDREN OF GOD. ‘This is “salvation”—a *deliverance* from corruption *here*, to liberty *hereafter*. Mr. Rice says that the creation in this passage refers to the inferior creation; such as the trees, hills, and mountains. But I demonstrated that it was not so; that it was a creation which could HOPE for the manifestation of the sons of God, that was made subject to vanity, and that could ENJOY THE LIBERTY of the children of God.

The 1st chapter of Ephesians was then adduced; in which Paul speaks of the “INGATHERING of all things in Christ;” which also illustrates the expression in 1st Cor. xv. as to who shall be “Christ's” at the resurrection. It is seen to be God's “PURPOSE,” plainly declared and repeated, in which there shall be *no failure*, that ALL shall be his—all be IN HIM—gathered into one fold, and under one Shepherd.

My next argument was founded on the doctrine of ELECTION, as held by us, and taught in the Bible, to wit: that ONE was elected for the benefit of ALL; that Jesus Christ was God's principal Elect One—chosen and sent to be the Saviour of the world. After him, the Apostles were elected; but for the benefit of others—of all men. Consequently we reject and abhor the doctrine of the REPROBATION of some souls to endless woe!

My next argument was from Collossians i., where, and in 2 Cor. v. 19, it is declared, that God will RECONCILE all things—THE WORLD—unto himself. These terms comprehend all men; and this reconciliation will be *completed* at the resurrection of the dead. If all shall be reconciled, all will be saved. About this, there is no dispute. Therefore, as I have proved universal *reconciliation to God*, I have proved final universal salvation.

Inasmuch as Mr. Rice had quoted the language of Christ to the Jews—"Whither I go ye cannot come"—to prove their endless misery, I next proved from Scripture, that the Jews who were cast away, should be *received* AGAIN; as taught in Rom. xi., "For if the casting away of them be the reconciling of the world, what shall the RECEIVING of them be, but life from the dead?" and when "the fullness of the Gentiles shall come in, ALL ISRAEL shall be saved."

We next listened to the testimony of Paul, in the last verse of Rom. xi., where he concludes his argument for universal salvation: "For OF HIM, [God,] and THROUGH HIM, and TO HIM, are ALL THINGS; to whom be glory forever,—Amen!" This is the glorious consummation which we anticipate: all that come from God, and subsist through God, shall finally return to God, the Father of all.

My next argument was founded on the evidence of the final SUBJECTION of all to Christ; as presented in 1 Cor. xv. It was shown that Christ received from God his kingdom, mentioned in Dan. vii., that "all people, nations, and languages, might be brought to serve him." When this shall be *accomplished*, and ALL SUBDUED to the Saviour,—which will be completed at the *resurrection*,—then this kingdom shall be delivered up to the Father, that GOD MAY BE ALL IN ALL! I proved also, from Heb. xii., that this spiritual subjection brought LIFE. I replied to an objection of Mr. Rice, in relation to putting "enemies under his feet," by showing that these enemies were not *men*, but Sin, Death, the Grave, Hell, etc.; of which Death is "the last."

I next showed how beautifully final salvation is represented in Rev. v. 13: "And EVERY CREATURE which is in heaven, and on the earth, and under the earth, and such as are in the sea, and ALL THAT ARE IN THEM, heard I, saying, Blessing, honor, glory, and power, be unto Him who sitteth upon the throne, and unto the Lamb forever and ever!"

My next argument was drawn from passages contain-

ing the words "saved," "Saviour," and "salvation." 1. We are told in 1 Tim. iv. 10, that "God is the SAVIOUR OF ALL MEN, especially of those who believe." It was shown that all men are not saved *in this world*; therefore, if these words be true, all will be saved *finally*; while those are *now* "specially saved," who have *faith*. 2. 1 Tim. ii. 4, was then adduced; where Paul affirms that "God WILL HAVE all men to be saved." Mr. Rice attempted to restrict the meaning of "all men" here, by quoting the passage representing "all Judea," etc., to be going after John the Baptist. I asked if "all men" meant no more in the former case, than in the latter? To this, we have had no answer. The gentleman then said, that God DESIRES only, but does not *purpose* the salvation of all. I never heard a man of the *Calvinistic* Creed talk about God's *desiring* to save all! Will he admit that God will possess an ungratified desire to all eternity?! and will he venture to assert that God did DESIRE the salvation of those whom he FOREORDAINED and REPROBATED to everlasting death?! 3. In connection with these passages, I introduced the words of Paul to Titus: "The GRACE of God that *bringeth* SALVATION TO ALL MEN, hath appeared," etc. Mr. Rice says it is *offered* to all; but they will *not receive it*. According to Calvinism, they have only the "outward ministry of the word," and some "COMMON operations of the Spirit;" so that they are *not allowed* to accept the offer, (!) or to receive this grace. 4. Other passages were then quoted; as where John teaches us "that the Father *sent his* SON to be the SAVIOUR OF THE WORLD."

Thus we have universal SALVATION, declared in almost every form of expression. I produced all these passages, pointing directly to the proposition, and showing that, although all are not saved *here*, it is the purpose of God to save all *hereafter*; and his purpose cannot fail.

I then introduced the promise of God to Abraham, confirmed by his own solemn oath, that in his Seed, Jesus Christ, he would BLESS ALL THE NATIONS OF THE EARTH. I then showed from Rom. iii. 3, 4, that the *unbelief* of

men, would not nullify the promises of God, for the final salvation of all men; but that those who believe, enjoy a *special* salvation, arising from faith; yet the BLESSING promised is to be conferred on all nations. The Apostle Peter teaches us in the last verses of Acts iii., that this "blessing" is the "*turning of men away from their iniquities*"—holiness and salvation. This salvation, which is the result of *faith*, is not offered to infants or idiots, or those who cannot believe; for the salvation dependent on faith, does not relate to the immortal destiny of man; but is a special salvation enjoyed in this life. We must keep in mind, that faith is not essential to the *final* salvation, in which all are to be included;—millions, as Mr. Rice himself believes, that CANNOT have faith.

My next argument was founded on the various declarations that all are finally to COME TO CHRIST; that all are given to him; that all shall come to him, and none be cast out. The Saviour himself says, "I WILL DRAW ALL MEN UNTO ME."

My next argument was made for the sake of Mr. Rice, and all Trinitarians. The doctrine of the Trinity is, that the Father, Son, and Holy Spirit are EQUAL. But they are NOT equal, unless the SON *saves* as many as the FATHER *creates*,—all men; and unless the HOLY SPIRIT *sanc'tifies* as many as the Father creates, and the Son saves.

My next argument is drawn from THE DEATH of Jesus Christ for all; whether *vicarious*, or as demonstrating the love of God to man. And I showed that *Calvinism* or *Arminianism*, so far as they agree with the Bible, on this subject, when properly united, make Universalism.

I next referred to the words of the Saviour, in Matt. v.; where we are required to LOVE OUR ENEMIES, in order to be *like* God, our heavenly Father. The Confession of Faith teaches the opposite doctrine; and Mr. Rice, and all Presbyterians, believe that God will HATE *his* enemies to all eternity. If we are to be like God, therefore, we cannot love our enemies; but must hate and damn them, like our Father in Heaven!!

The next evidence of universal salvation, was taken from Isa. lxxv. 22—24; where the Lord says by the prophet—"EVERY KNEE shall bow to me, and EVERY TONGUE swear; surely shall one say, In the Lord have I RIGHTEOUSNESS AND STRENGTH." This passage Mr. Rice has not even deigned to notice at all.

Corresponding with, and illustrating this, was the testimony of Paul in Phil. ii. 9, 10: "that at the name of Jesus EVERY KNEE should bow, of things in heaven, and things in earth, and things under the earth, and that EVERY TONGUE SHOULD CONFESS THAT JESUS CHRIST IS LORD, to the glory of God the Father." Will the screams and groans of the damned in Hell, GLORIFY GOD? No! not if this passage be true. There has not been even an *allusion* to this argument, on the part of Mr. Rice.

My next argument was built upon the fact of men's being judged, and rewarded or punished, ACCORDING TO THEIR WORKS. I showed that this was *impossible*, according to Orthodoxy. If the time should ever come when men can be said to have been rewarded according to their works, then punishment ceases; therefore endless damnation cannot be true. That time can *never come*—never, in all the ages of eternity; and if not, then these passages can *never be verified*. The Bible never can be fulfilled, if Partialism be true. Besides, CALVINISM saves or damns men, according to the DECREE of God, before the foundations of the world. Presbyterians, therefore, have no right to talk of men being rewarded according to their *works*; for our doom is fixed in Heaven or in Hell, by an irresistible *decree*!

I then founded another argument on the command to LOVE OUR ENEMIES. To do this is *impossible*, according to Orthodoxy. If our enemies go to Hell, how can we love them there? but is it not an eternal law? Yet we CANNOT love our enemies hereafter; we shall not be ABLE to obey that law.

I next demonstrated that the *happiness* of EACH requires the happiness of ALL. We are all bound together by a mutual sympathy. "If one member suffers," says

Paul, "*all suffer wi'h it.*" If *one soul* is damned endlessly, all will be damned, by sympathy; except those who can shout Hallelujah! and glory in witnessing the misery of the damned, and hearing their groans in Hell, and thus receive a higher "*relish*" of heavenly joys, as Edwards and others have said. Professor Stuart, however, is obliged to extinguish all the social affections and sensibilities of the saved, in order to make heaven a happy place. I do not expect *such* a change after death, as this; for this would be making us only *demons*, rejoicing in the unutterable and endless misery of our fellow-men, by nature as good as we. Nor do I expect to be deprived of all benevolence and affection, in the extinguishing of our social susceptibilities. No!—so long as the feeling of the common brotherhood remains, the happiness of each will require the happiness of all.

My next argument was founded on the present joy of believers; as where Peter said, he "rejoiced with JOY UNSPEAKABLE AND FULL OF GLORY;" and I placed this in contrast with the language of Saurin; who said that the doctrine he believed was to him a *mortal poison*, making his life a CRUEL BITTER; and so horrible is it, that thousands grow melancholy for fear of Hell, and many are consigned to the mad-house—raving maniacs!! O how different from this was the influence of the Gospel on the early Christians!

I next asked your attention to the *universal and eternal law to LOVE GOD supremely*. This can never be fulfilled according to Orthodoxy; for a time will come, when some will not be ALLOWED to love God; but consigned to the pit of despair, they shall *hate* and *curse* God, *blaspheming* his Holy Name, forever and ever!! and where they are not *permitted*, even if they wish it, to obey this ETERNAL LAW of love to God.

My next evidence of universal salvation, was the language of the celestial messenger, in his annunciation of the birth of our Saviour: "Fear not! for I bring you glad tidings of GREAT JOY, which shall be to ALL PEOPLE," Luke ii. Then the song of the heavenly host—"Glory to God

in the highest! and on earth peace, good will to all men."

I then founded a distinct argument on the nature of God, and his attributes. "God is Love," says an inspired Apostle; it is his very *nature* and *essence*, and the guiding principle of all the operations of his government over men, forever. Then it follows that all God's ATTRIBUTES are the attributes of LOVE. My friend's remark, as God's being "a consuming fire," is not applicable here. That expression is used in a totally different manner from "God is Love." The latter is a full, beautiful, and sublime expression of God's very NATURE and ESSENCE. The other is figurative language, applied to particular circumstances under God's providential government. If God is "a consuming fire," it is the fire of *Love*; "for God is Love."

My last argument was founded on the evidence drawn from Scriptures, of the final DESTRUCTION OF ALL THE ENEMIES OF GOD AND MAN;—*Sin, the Devil, Hell, and Death*, which is "THE LAST." Then, according to the prophet Isaiah, there shall be no more sorrow nor suffering; for GOD SHALL WIPE THE TEARS FROM ALL EYES—a consummation well worthy of God, and of his Son; and full of joy, and hope, and consolation to all who believe the testimony that thus portrays the final blessedness of the entire human race!

THE OPPOSITE of this doctrine of Scripture is most horrible!—ENDLESS TORMENT—eternal SINNING—BLASPHEMY—REBELLION—remediless and unutterable DAMNATION!—all *foreseen* and FOREORDAINED by the almighty, allwise, all merciful Jehovah!!!

Has Mr. Rice met these proofs from Holy Writ, to your satisfaction? My friends, this great inquiry is to be settled in your own minds—each one for himself; and not by vote, or numbers, or any human authority. I suppose a large majority of you, hold the views of my opponent; for thus have you been taught from earliest childhood. But this fact cannot be regarded as proof of the falsity of our views. Elijah the Prophet of God, stood ALONE, with four hundred and fifty prophets of

Baal against him. LUTHER and CALVIN, at the commencement of the Reformation, were almost entirely alone, against the whole Roman Catholic Church.

Our Faith is immovable as the Rock of ages. It is founded on the LOVE OF GOD, and will finally bring about the reconciliation of the world to himself—and Himself be “ALL IN ALL!” This glorious and heavenly consummation harmonizes all the Divine Attributes; agrees with Reason and Revelation, and displays a UNIVERSE filled with light, and love, and immortal blessedness!!

I have shown that the system which Mr. Rice brings up in opposition to this, is in violation of the character of God, as the FATHER OF ALL; is against REASON, NATURE, and Revelation; and that in sentiment, it blights and blasts this fair universe of God forever and ever! I have demonstrated that Partialism represents the Author of our being as suffering an ETERNAL FAILURE in his purposes; for, although he wills that all shall be holy and saved, and that the laws he has laid down for the government of his creatures shall be effectual to carry out his will, and perfect his work, in blessing all men; yet that he is obliged forever to resign the greater portion of his Kingdom to THE DEVIL, who is his arch enemy, and who will succeed against Almighty God, and thus triumph over him to all Eternity!!

As one of old said, “If the LORD be God, follow HIM; if Baal, then follow *him*;” so now I say, If this holy and sublime Faith be thus clearly sustained by Revelation, Nature, and Reason, receive it and rejoice in it, throwing aside that relic of Paganism, that most dreadful of all human dogmas—remediless, useless, unutterable final DAMNATION, said to be inflicted by a Being who is the Father of all, and whose very nature, essence, and name is LOVE! Throw it aside! I pray you, as one of the remnants of Pagan theology, not found in the WORD OF GOD; and receive the holy and sublime Faith of FINAL UNIVERSAL SALVATION!

I find I have not time now to notice Mr. Rice's arguments, in opposition to this heavenly Doctrine. These

arguments are mostly attacks upon what he calls the *premises* of Universalism; but which are *not so*. The *PREMISES* of Universalism, I have fully and repeatedly stated, to be the *lovè of God*, his character, and nature, and relationship to his creatures, and the Revelation of his Holy Word and Will in the Bible; and *not* the Trinity, or Vicarious Atonement, or the materiality of the soul, or God being the author of sin; or a *denial* of these sentiments. None of these bear upon the question before us, in the way in which my friend presents them. I have given expositions, so far as I have had time, of all the passages he has produced, and all he has said on the subject of everlasting damnation; and I have showed that his texts relating to Hell, damnation, etc., when properly and fairly examined, and scripture compared with scripture, are not opposed, as he supposes, to the doctrine of final universal salvation.

There were some incidental remarks which seemed to bear on the subject; but I have not time to repeat what I have already said in relation to them. You recollect how Mr. Rice has proceeded throughout this discussion; how the most, the vast majority of the passages he has quoted, relate entirely to other subjects—not bearing at all upon the proposition that “the Scriptures teach the final holiness and salvation of all men.” Yet I have paid attention even to these passages, when I have had time, without neglecting the evidences of my own Faith.

I have presented our views of the General Judgment, as taught in the Bible,—showing that “now is the Judgment of this world,” during the reign of Christ, in his kingdom.

I have shown the truth with reference to *Hades*, or Hell; that it is used in a literal, and a figurative sense. So have I shown the Bible use of the word *Geheenna*, another Hell mentioned in the Bible.

I have proved, from Bible usage, that *aionios*, the Greek word rendered “eternal” and “everlasting,” sometimes may mean *endless*, and sometimes not;—certainly not when applied to punishment. I have demonstrated that

the noun *aion*, from which it is derived, does not mean eternity, as used in the Scriptures; for we read of its "end," of its "beginning," of *this*, and of *that aion*, of the *past aion*, and the *aion to come*, etc. Consequently, *aionios* does not always mean *endless*; nor does its being applied to *punishment*, necessarily, and of itself, prove its endlessness.

I now tender my sincere thanks to this large audience, for the candid and patient hearing they have given to me, throughout this discussion. I am glad to have enjoyed the opportunity of speaking to so many more than ever before, on the holy and sublime Faith of Universal Salvation. And I most sincerely and earnestly pray that you all may be led to the knowledge of "the Truth as it is in Jesus Christ," and so be enabled to rejoice together, "in hope of the glory of God!"

I give my thanks to the Moderators, for their presence and attention, and their impartial and dignified manner of presiding over this discussion. I rejoice that so good order and good feeling have prevailed throughout.

May the Lord Almighty, according to his revealed and blessed will, finally bring us all, and a ransomed world, to enjoy the life, and light, and glory of his Presence, in our immortal HOME—the HOME of ALL SOULS! Amen!

[MR. RICE'S CLOSING REPLY.]

My friends, we are now about to close this important discussion—a discussion involving the eternal interests of the soul. Let us do so with that solemnity of feeling and that disposition candidly to weigh the arguments advanced, becoming a subject so grave, and beings so deeply interested in the conclusion to which our minds may come. I trust, there will be no expressions like applause on the part of those who entertain the views I am advocating. The subject is one too momentous to allow any thing of the kind. I am exceedingly gratified at the very respectful attention, and deep interest manifested by the audience thus far. Let the discussion close with solemnity.

My friend is now through with his arguments and his

recapitulation. You have heard them all. Now I will suppose, for the sake of argument, that he has made it appear probable, that the Bible teaches Universalism. It is nevertheless true, that thousands and tens of thousands much more learned, more capable of weighing evidence and reasoning conclusively, equally interested in receiving only the truth, have, after much examination, come to an opposite conclusion. The numbers against him, compared with those who agree with him, are as ten thousand to one. I again ask, is it not awfully probable, that he is in error? We are not chargeable with determining religious questions by *vote*, when, acknowledging ourselves fallible, we pay some regard to the opinions of wise and good men, equally interested in knowing, and, in many instances, more capable of ascertaining the truth, than ourselves. If Universalism is true, all are safe, whether they believe, or reject it. If it is false, what must be the consequences? The danger is all on one side. This consideration may have but little weight with many minds now; it will have more hereafter. I remember a conversation I had with an aged and very intelligent gentleman, several years since: He had been a Deist, a confirmed Deist during the early part of his life. He told me, he had often ridiculed the argument urged upon him by Christians, that if Deism were true, they were as safe as he; but if it should turn out to be false, the condition of the infidel must be deplorable. But he said, as he found himself approaching the termination of life, treading on the verge of the grave, he felt that the argument he had so often ridiculed, had great weight. Some who hear me now, may yet feel the weight of this argument against Universalism.

After a few remarks in reply to the gentleman's last speech, I propose to complete the brief recapitulation commenced at the close of my last.

He says, he has proved, that all the enemies of man will be destroyed. Yes, and I have proved, by language too clear to be misunderstood or perverted, that the wicked will be *destroyed*, both soul and body, in hell. "Fear

not them," said our Saviour, "which kill the body, but are not able to kill the soul; but rather fear him which is able to *destroy* both soul and body in hell," Matt. x. 28. The word here translated *hell*, is *Gehenna*; and the gentleman has not proved, nor can he, that *Gehenna* is to be destroyed. But it is easy to prove, that the wicked shall be destroyed in *Gehenna*.

He attempted to prove Universalism by the passage—"God is love." I reminded him, that another passage says—"Our God is a consuming fire." But, says he, this language is *figurative*. Yes, and so is the language of the passage quoted by him. We no more imagine that God is literally love, than that he is literally consuming fire. Admit the language to be figurative, is it the less significant on that account? Has figurative language no real meaning? The one passage beautifully expresses the infinite *benevolence* of God; the other awfully expresses his infinite *justice*.

Mr. Pingree quoted the 5th chapter to the Romans, as affording evidence in favor of Universalism. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." And I replied: 1st. That he does not himself believe, that all, or any of the human race were brought into condemnation, or made sinners by Adam's transgression, as Paul says they were. *He has not denied it.* I said, 2nd. He does not himself believe, that all, or any are justified or made righteous by the obedience of Christ. This he cannot deny; for his doctrine, as stated and defended in this discussion, is, that all are to be made righteous by having suffered as much as they deserve to suffer in this world, and by a change to be effected by the power of God in the resurrection. 3d. Hosea Ballou, the father of modern Universalism, says, as I have proved, *that Christ did not come into this world to save men in another world.* If, then, Universalism is true, Christ will make all righteous, and save them in this world, or never. Consequently all those passages quoted by the

gentleman, which speak of Christ as the Saviour of the world, as drawing all men to him, as reconciling all things to himself, as causing all to bow to his authority, &c., must relate to the work of Christ *in this world*; for Ballou says, *Christ saves nobody in the next world!* The force of all these passages is entirely destroyed, if it be true, as Universalists assert, that Christ saves men only in this world. If Mr. Pingree considers "father Ballou" in gross error on this important subject, I must leave the father and son to settle the difficulty between themselves—simply remarking, that if they contradict each other in relation to doctrines of so much importance, they cannot expect the public to place confidence in them. 4th. But I proved, by the immediate connection, that Paul made *faith* necessary to justification, to being made righteous. Thus his argument for Universalism only involved him in contradictions.

Strangely enough, Mr. Pingree asserts; that if the doctrine of eternal punishment is true, men never can be rewarded according to their works. Their works deserve eternal punishment; and they will sin forever; consequently they will suffer forever. But here I desire distinctly to state the fact, that *Mr. Pingree has not produced one passage of Scripture, which says, that any who die in their sins, will be reconciled, will come to Christ, or be saved, AFTER DEATH.* There is no such passage in the Bible.

The gentleman says, according to Calvinism God *hates his enemies*; and, therefore, in order to be like God, we must hate ours; which is contrary to the command, "love your enemies." According to Calvinism, as I have proved, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." As to the heathen, he holds none responsible for more light than they have. God hates the *wickedness* of the wicked; and we are bound to hate it. God calls on the wicked to turn to him and live; and we are bound to seek their conversion. In regard to *reprobation*, it is sufficient once more to say, we

do not believe, that God ever decreed to incline any man to sin, nor to punish any human being, except *for his sin*. Moreover, we hold fully and strongly to the doctrine of free moral agency.

The gentleman has again spoken of the eminent men in Orthodox Churches, who have been Universalists. I have called for evidence on this subject; and I especially insisted on his producing the evidence, that Sir Isaac Newton was a Universalist. He has not produced it; though the writings of those men are yet extant. Why has no evidence been produced? Mr. Whittemore says, Sir Isaac Newton "was *inclined* to Universalism;" but, like Mr. Pingree, he attempts not to adduce proof. I, therefore, deny the charge.

I now resume my recapitulation. Against Universalism, I have offered the following arguments:

I. Its *novelty*—its extremely modern origin, and the smallness of the number of readers of the Bible who have believed it, prove it very probably, almost certainly; false.

II. If Universalism be true, there is in Christianity no such thing as *salvation*; and Christ is not a *Saviour*. The gentleman insists, that he has defined the word *salvation*, as he chose to defend it. But it is a most important Bible-word; and the question is—did he define it according to its Scriptural meaning? Christ, the Bible teaches us, came to *save his people FROM THEIR SINS*—from the consequences of their evil *actions*, to which they were exposed. Universalism teaches, that men suffer fully as much as their sins deserve in this life; that they are not exposed by any law either to sinning or suffering *hereafter*; and consequently, that Christ really saves them from nothing to which they are exposed here or hereafter. Then there is no *salvation*, and Christ is not a Saviour, if Universalism be true. This argument cannot be met.

III. The Scriptures clearly teach, that there is to be a resurrection not only of the just, but of the unjust—that the former will rise to life eternal, and the latter "to shame and everlasting contempt." In the blessed resurrection of the just, none will participate, as Paul clearly

teaches, but those who "fall asleep in Christ,"—"those who are Christ's at his coming"—those who "have the Spirit of Christ," 1 Cor. xv. 18, 23; 1 Thess. iv. 14; Rom. viii. 9. Paul gladly suffered the loss of all things, endured great labor and self-denial, "*if by any means* he might attain to the resurrection of the dead," Phil. iii. 10, 11. He certainly believed these exertions absolutely necessary on his part, in order to attain to that blessed resurrection; and yet if Universalism is true, he could not, if he would, have avoided attaining to it! How directly Universalism contradicts Paul!

Ancient believers, also, endured fiery trials, "not accepting deliverance, that they might obtain *a better resurrection*," Heb. xi. 35. They certainly believed, that there would be a resurrection which would not be desirable, and that they could secure the better one, only by persevering in righteousness in the midst of the most terrible persecutions. Vainly has the gentleman labored to evade the force of this unanswerable argument. At first, he told us the resurrection was called *better*, because it was better than to be delivered from danger, and live in this world. This exposition, or rather perversion, was too absurd. He then told us, the resurrection those believers sought, was better than the restoration of some of their friends to life. But the question has been again and again pressed upon him—*Why should they persevere in the midst of trials the most terrible, not accepting deliverance, in order to obtain the better resurrection; which, if Universalism be true, they must have obtained, whether they persevered or not, whether they desired it or not?* Why should they labor so much, that they might obtain a blessing they would as certainly gain without such labor—a blessing which such labor had no tendency to secure? This question the gentleman has not attempted to answer; for the best of all reasons—it admits of no answer; it is clear, conclusive, destructive to Universalism.

This doctrine, as I have proved, is taught in John v. 28, 29, in language so clear, that it is almost impossible to misunderstand or pervert it. As if to prevent the pos-

sibility of misapprehension, our Lord spoke, first, of the *spiritual resurrection*: "Verily, verily, I say unto you, the time is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live," verse 25. Immediately after, he says—"Marvel not at this: [I am about to tell you something more wonderful:] for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil to the resurrection of damnation." Observe, he does not say of the literal resurrection, as he does of the spiritual,—the hour *now is*; but, the hour *is coming*.

How did the gentleman reply to this argument? Why, he represents *both resurrections* as *spiritual*. The Saviour, according to him, first spoke of the spiritual resurrection, and then said to his disciples—"Marvel not at this," and repeated the very same thing! But what are we to understand by their *coming out of their graves*? He tells us, these are graves of *superstition and ignorance*. But inasmuch as superstition and ignorance are always found in connection with depravity and wickedness, we must understand the Saviour to mean *coming out of superstition, ignorance and depravity*. Now look at the gentleman's exposition: They who *have done good* in the graves of ignorance, superstition and corruption, are to come forth out of them to life; and they who *have done evil* in the graves of ignorance, superstition and depravity, are to come out of their ignorance, superstition and depravity, unto condemnation!

Is this the obvious meaning of the Saviour's language? No respectable commentator or critic ever so understood it. Why, then, must it be so grossly perverted from its obvious sense? Because if we understand Christ to mean what he says, Universalism is overthrown! This interpretation is adopted for its special benefit!

After all, Universalists themselves cannot agree about the meaning of this plain passage. "Father Ballou" makes it refer to the destruction of Jerusalem!

The gentleman has attempted to make an impression by quoting the language of Christ in connection with the resurrection—"For all live unto him." But, as I have shown, the immediate connection limits this language "to those who shall be accounted worthy to obtain that world, and the resurrection from the dead." They indeed will all live to God.

But, after saying much about the resurrection of the dead, Mr. Pingree comes out and flatly denies, at least so far as our bodies are concerned, that there will ever be a resurrection. He denies that the body that dies, will ever be raised; and yet he believes in the resurrection of *the dead*. Now, if there be a resurrection of the dead at all, either their bodies or their souls must be raised. And since Mr. Pingree denies the resurrection of their bodies, he must, of course, believe that their souls will be raised from the dead. But if the soul is to be raised, it must die; and if it die, it must be *material*. Now the gentleman asserts, that the body cannot be raised, because, being matter, it is decomposed, and enters into the composition of other bodies. But if the soul be material and mortal, it must also be decomposed, and its resurrection becomes impossible. Universalism, therefore, forces us to believe, that men are *annihilated*, and that God will create an entirely new race of beings, and take them to heaven! Universalism promises life and salvation to all, and yet drives all to annihilation!

But I proved the resurrection of the body that dies, by several arguments, to which the gentleman has given no reply.—1st. Paul says: "It is sown in corruption; it is raised in incorruption." I have urged him to tell us, *what* it is, that is sown in corruption, and raised in incorruption. Again: "It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power." *What* is sown in dishonor and in weakness, the soul or the body? Again: "It is sown a *natural body*; it is raised a *spiritual body*." Can any man now doubt, whether the natural body is to be raised from the dead? It, the body, will be raised up, and wonderfully refined

by the power of God; so that it will become a fit tabernacle—which the pure spirit shall inhabit forever. As one star differeth from another star in glory, though both composed of matter, so will the body, when raised and made spiritual, be almost inconceivably more refined than the natural body, as we now see it.

2d. The resurrection of the body was further proved, by Phil. iii. 21. "Who [*Christ*] shall change our vile body, [this natural body,] that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The gentleman's first reply to this argument, was—that the word *body* is used here in the singular number, and therefore cannot refer to the resurrection. But I proved, that, in 1 Cor. xv. 35, where he admits that the resurrection is spoken of, the word is used in the singular number. He also informed us, that the phrase "our vile body," might mean *the body of our humiliation*. I inquired earnestly and repeatedly, what he understood by the body of our humiliation. I received no answer.

3d. This doctrine was also proved, unanswerably proved, by Rom. viii. 11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make alive] your *mortal bodies* by his Spirit that dwelleth in you." Language could not more clearly reveal the literal resurrection of the body that dies. No wonder, then, that Mr. Pingree attempted not to reply to this argument, though repeatedly pressed on his attention. By these and other arguments, such as the resurrection of the just and the unjust, spoken of by Paul, I have proved that the righteous will rise from the dead to life and glory; and the wicked, to everlasting shame and contempt. And if this doctrine be true, Universalism, which teaches that, in the resurrection, all will be made holy and happy, is false.

IV. My *fourth* argument against Universalism, is—*that it teaches the MATERIALITY and MORTALITY of the soul*. But the gentleman insists, that this is not one of the *premises* of Universalism. I am aware that those

called Universalists hold principles so contradictory, it is no easy matter to find them all. But not only the gentleman's standard writers, such as Ballou, Kneeland, Williamson, and others, teach this doctrine, but the position assumed by himself, in his first speech, clearly and necessarily involves it. A change, he affirms, is to be effected *in the resurrection*, not before, which will introduce all men into a state of holiness and salvation. The question at once arose, *what becomes of the soul between death and the resurrection?* On this subject I could obtain from him no information. One of three suppositions, I have said, must be true, viz: 1. Immediately after death, the soul is holy and happy; 2. Or it is unholy and miserable; 3. Or it dies with the body. Mr. Pingree does not believe that all, or any, are holy and happy immediately after death; for, according to his faith, all are to be made holy and happy *in the resurrection, not before*. He does not believe that all or any are unholy and miserable; for he denies all punishment after death. He is, therefore, forced to adopt the third supposition—the revolting doctrine, that the soul is material and mortal; that men die as do their horses. And this involves not only the mortality, but the *materiality* of the soul; and consequently the impossibility, according to the gentleman's logic concerning the resurrection, of either soul or body being raised to life again!

He told us, he did not believe, that man is *altogether mortal*. What he meant by this singular language, I could not comprehend; and, therefore, I called upon him for some explanation—whether the soul almost dies, but does not quite expire; whether this half-living, half-dying state is one of conscious happiness, or of conscious misery. Again the gentleman was silent.

In opposition to this fundamental doctrine of Universalism, I stated and proved the following truths: 1. That the soul and body are distinct substances, not only different, but opposite in all their properties; that matter is extended, divisible, inert; mind is not extended, indivisible, essentially active, capable of thinking, reasoning, loving,

hating. 2. That sin and holiness are predicable only of the soul, not of the body; of mind, not of matter. God requires man to know him, and to love him with all his heart, soul, mind and strength. Matter cannot obey or disobey God's law. 3. That all men are sinners in heart and conduct. "All have sinned, and come short of the glory of God." "The whole world lieth in wickedness." 4. That, since sin and holiness belong exclusively to the mind, not to the body, the separation of the soul from the body by natural death, cannot change its moral character. 5. That immediately after death the righteous are perfectly holy and happy, and the wicked unholy and miserable. This must be true, since the soul and body are distinct substances, and since sin and holiness belong exclusively to the former. They who die in sin, must be sinful after death. The soul enters eternity with all its depraved affections and passions, its love of sin and its aversion to holiness. Its separation from the body does not sanctify it. And if they who die in sin are sinful in eternity; it is admitted they will certainly be miserable there. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Accordingly, our Saviour, speaking of God as the God of Abraham, Isaac and Jacob, says, he is "the God, not of the dead, but of the living." Abraham, Isaac and Jacob, though dead, as to their bodies, were then living. The Saviour said to the penitent thief—"This day thou shalt be with me in Paradise." He was to be holy and happy immediately after death. Stephen the first Christian martyr, when dying, prayed—"Lord Jesus, receive my spirit." He expected to go immediately to heaven. Paul had a desire "to depart and be with Christ, which is far better," than to live in this world. He expected immediately to be with Christ in glory. In the parable, the rich man is represented as dying, and being, immediately afterwards, in torment; and Lazarus, as being happy in Abraham's bosom. Now if the righteous are happy, and

the wicked miserable, immediately after death, the doctrine of future punishment is true, and Universalism false. 6. Since sin and holiness belong exclusively to the mind, and, therefore, those who die in sin, will be sinful and miserable after death; the resurrection, effected by the physical power of God exerted on the *body*, cannot change the moral character of the soul. Therefore, those who die in sin, will be unholy after the resurrection, and consequently miserable. Thus I have established the doctrine of future punishment, not only after death, but after the resurrection. Universalism, therefore, which teaches, that in the resurrection all will be made holy and happy, is false. To these arguments, sustained by a number of passages of Scripture, though they clearly overthrow the doctrine of Universalism, Mr. Pingree has not even attempted to reply. He is wise in passing them in silence. They admit of no reply. 7. This doctrine is further confirmed by the declarations of our Saviour concerning those who die in their sins—unpardoned and unsanctified, John viii. 21, 24: "Then said Jesus again unto them, I go my way, and ye shall seek me, *and shall die in your sins*: WHITHER I GO YE CANNOT COME. I said, therefore, unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." Mr. Pingree attempted to evade the force of this argument by quoting our Saviour's language to his disciples: "Little children, yet a little while I am with you: ye shall seek me, and as I said unto the Jews, Whither I go ye cannot come: so now I say unto you," ch. xiii. 33. But unfortunately for him, the language of Christ to his disciples is essentially different from that addressed to the unbelieving Jews. In the first place he did not say to his disciples, as he did to the Jews—"ye shall die in your sins." In the second place, he said to Peter, in reply to his inquiry—"Whither I go thou canst not follow me now, *but thou shalt follow me afterwards*." This he did not say to the Jews. His disciples were not to die in their sins; and when they died, they were to go to Christ. The Jews were to die in their sins, and were

never to go to Christ. Here, then, we have, distinctly taught, the doctrine of future eternal punishment.

V. My *fifth* argument against Universalism is, *that it makes God the author of all sin in the world.* Leading Universalist writers, such as Ballou, Kneeland, Balfour, &c., maintain the following unscriptural and impious principles: 1. That God created man an imperfect being, mortal, and predisposed and constrained to sin from his very organization, as he came from the hands of God. 2. That he is not a free, but a *necessary* agent. 3. That men, in sinning, do not transgress the law of God, but the imperfect law of their own minds. And yet John, the Apostle says, "sin is the transgression of the law." 4. That God is really the *cause* of all sin. From such premises they reach the conclusion, that sin is a small evil, deserving very limited punishment; that every man suffers in this life, as much as he deserves to suffer; that therefore he needs no Saviour, but that God is constrained by his perfections to save all men.

In opposition to this doctrine I have proved: 1. That God made man upright; that he created him in his own image, possessing true holiness. 2. That he is, from the very constitution of his mind, a free moral agent. Of this, the *consciousness* of every man affords most conclusive evidence. 3. That sin is the transgression of God's moral law, which is "holy, just and good." 4. That sin is the cause of all natural evil, of sickness, suffering and death; "sin entered into the world, and death by sin." 5. That consequently sin is an evil of inconceivable magnitude, deserving far greater punishment than men imagine. The doctrine of Universalism, which seeks to save all men by making God the author of all sin, is blasphemous. The gentleman has not attempted a reply to these arguments, which strike an effectual blow at the very foundation of his system.

VI. My *sixth* argument against Universalism was,—that it teaches that every man suffers, as much as he deserves to suffer in this life, pays fully his own debts, and therefore denies the great doctrine of the Gospel—

the vicarious sufferings of Christ. Abel C. Thomas says—"I believe that God will render to every man according to his own deeds; CONSEQUENTLY I reject the doctrine of *vicarious atonement.*" And he says, he expresses the views of the great majority of American Universalists. Denying the doctrine of the atonement, they are led to deny the Divinity of Christ, and to regard him as a mere man. Abner Kneeland labored to prove "the simple humanity" of Christ. I. D. Williamson says, Universalism considers him nothing more than a *man*, possessing great gifts from God. Hosea Ballou and Balfour represent him as an *imperfect man*, tempted by the same kind of ambition which made Alexander the Great the conqueror of the world, possessed of what the Scriptures call "*the Devil!!!*" At this blasphemy we cannot wonder, when we find Universalists recognizing as Christians, the ancient Gnostics, who maintained that Jehovah was an *apostate!!!*

In opposition to this doctrine, I proved, by many passages of Scripture, that Christ is God as well as man, Divine as well as human: that he is represented as "a child born, a son given," and yet as "the mighty God, the everlasting Father," whose goings forth were from of old, even from everlasting; that he is David's Lord as well as David's son, the root and the offspring of David; that he is "the brightness of the Father's glory, the express image of his person, and upholding all things by the word of his power;" that he "thought it not robbery to be equal with God;" in a word, that all divine attributes and perfections are ascribed to him.

Concerning the *work* of Christ I proved, that there were two great difficulties in the way of the salvation of men, viz. 1. All have sinned, transgressed God's law, and are, therefore, condemned; and, 2. That all are sinful and polluted, and therefore unfit for God's service and kingdom. Since all have broken the law, none could be justified by the deeds of the law; and yet the perfect law of God cannot be repealed or changed. Christ, therefore, in boundless mercy, was made under the law

to redeem them that were under the law. Being made under the law, he delivered his people from the curse by being made a curse for them. He bore their sins in his own body on the tree—was bruised for our iniquities. Thus was he set forth to be a propitiation, through faith in his blood, for the remission of sins; “that God might be the just, and the justifier of him that believeth.” His blood cleanseth from all sin. Thus by his obedience unto death he laid a foundation, deep and broad, on which guilty men may build their hopes for eternal life.

But with Mr. Pingree and the Universalists, the character and work of Christ are *minor matters*; though Paul said, “God forbid that I should glory, save in the cross of Jesus Christ, my Lord.” And again: “I determined to know nothing among you, save Jesus Christ and him crucified.” Thus Universalism, whilst with “great swelling words” it promises salvation to all men, irrespective of character, sweeps away the sinner’s only refuge, the only foundation on which he can build for eternity!

To this argument Mr. Pingree has attempted no reply, although, if sound, it overthrows one of the main pillars of the temple of Universalism. For if Christ suffered in the stead of his people; if he did bear the penalty due to their sins, and they are pardoned for his sake; it is not true, that every man suffers as much as he deserves to suffer. This principle being false, the conclusion from it that there is no future punishment, is also false; and Universalism is overthrown.

VII. My *seventh* argument against Universalism was—that if it be true, there is no such thing in the Gospel, as pardon, forgiveness, remission of sins, justification by faith; which things are abundantly taught in the Bible. If every man suffers as much as he deserves to suffer—fully pays all his debts, there can be no forgiveness, pardon or remission of sins; and every man, if justified, is justified not by faith, but by the deeds of the law—on the ground that he has fully met all its demands against him. The gentleman told us, that forgiveness or pardon, means the same as cleansing, purification. He, however, gave

not the slightest evidence of the truth of this assertion, either by appealing to standard authorities, or by showing that Bible usage justifies it. I quoted the most respectable lexicographers against him, and, by reference to a number of passages of Scripture, proved the perfect absurdity of his explanation of those words. He made no attempt to tell us what the Scriptures mean, when they so constantly speak of *justification by faith*. I will not now repeat the various passages of Scripture which I quoted, to prove, that those who repent, are not punished as their sins deserve, but are freely forgiven, enjoy remission of sins; that the preaching of the Gospel is the proclamation of repentance and remission of sins.

To this argument, though fatal to Universalism, the gentleman has made no reply, if we except a few scattering remarks. It is fatal to Universalism; for if those who repent, are forgiven, justified by faith, they are not punished; and if fully punished, they are not forgiven.

VIII. My *eighth* argument against Universalism, was, *that it denies the doctrine of future rewards and punishments, which is plainly taught throughout the Bible.* Universalists, as already shown, believe that the righteous are fully rewarded, and the wicked punished, in this life, and, consequently, that their conduct in this life, has no bearing or influence whatever, good or bad, upon their character and happiness hereafter. In refutation of this doctrine I proved—that the Scriptures every where make *faith* necessary to salvation. I need not now repeat the passages. Mr. Pingree admits that faith is necessary to *Gospel salvation*, but denies that it is necessary to *eternal salvation*. I have repeatedly and earnestly called on him to tell us, whence he derived his authority to preach any other than *Gospel salvation*. The Saviour directed his Apostles to preach the Gospel, and, of course, Gospel salvation. Who authorized Mr. Pingree to preach any other salvation? He has given us no answer. I desired him to tell us where, in the Scriptures, he finds *two salvations* by Christ. He gave no answer. I inquired on what principles he expected to prove from the

Gospel a salvation which is not Gospel salvation. He answered not!

I proved that "father Ballou" says, Christ did not come into this world to save men in another world; and, of course, if Mr. Pingree agrees in faith with him, he cannot consistently quote any of those passages that speak of Christ as saving men, to prove salvation in *the future world*. And yet, in flat contradiction of his own faith, he has continued thus to apply them!

The gentleman relied much on Rom. viii. 19, to prove Universalism; but I proved—1. That the declaration "that God made the creature subject to vanity, not willingly," will not bear the Universalist interpretation, that God made man an imperfect, corrupt being; for the Scriptures expressly declare, that he made man upright, and that death came by sin. 2. That the creature, (or creation) though waiting for the manifestation of the sons of God, to be delivered from the wickedness of men, did not wait *to be made sons of God*. 3. That the inspired writers constantly represent the inanimate, as well as the animate creation, as grieving over the wickedness of men, or rejoicing in the prevalence of righteousness. 4. That in the immediate connection we are taught, that only those who become God's children, and are willing to suffer with Christ, can gain the inheritance. 5. That the inheritance is reserved *in heaven* for those who are begotten again in this world, and "kept by the power of God, through faith unto salvation," 1 Pet. i. 3.

The gentleman was particularly pressed with John iii. 16, "For God so loved the world, that he gave his only begotten Son; that whosoever believeth on him, might not perish, but have everlasting life." The word *perish* here stands as the antithesis of everlasting life, and necessarily means just the opposite—everlasting punishment. If God had not loved the world, and given his Son, all would have perished—none would have received everlasting life. The meaning of the language here is too plain to be mistaken. The gentleman has not yet ventured to explain the word *perish*, in this passage!

Many other passages were quoted, such as the following: Lay up treasures in heaven; be rich in good works, laying up a store against the time to come, that you may lay hold on eternal life; thou shalt be recompensed in the resurrection of the just, &c. Also such as represent the wicked as treasuring up wrath against the day of wrath; Heb. ix., which speaks of a judgment after death; Matt. x. 26, where the wicked are said to be destroyed, both soul and body in hell, after death; the parable of the rich man and Lazarus, of which the gentleman has not ventured to give any particular explanation. How far these arguments have been answered, I cheerfully leave the audience to judge.

IX. My *ninth* argument against Universalism, was—that the strongest possible language is used without qualification, to express the duration of the punishment of the wicked—the same which is employed to express the eternal perfections of God—the same which is used to express the endless bliss of the righteous, and used in the same connection. Therefore, if the righteous are to be eternally happy, the wicked will be forever miserable. If the eternal punishment of the wicked is not taught in the Bible, human language cannot teach it; for the very strongest words in the Greek language, expressive of duration, are employed without qualification or limitation of meaning. How far the gentleman has replied to this argument, I leave the audience to judge.

X. My *tenth* argument against Universalism, was founded on Rev. xxi. 1—8, and xxii. 10—15, and 18, 19—where we are taught, that when the present earth and heavens shall pass away, and there shall be no more sea; when God shall wipe away all tears, and there shall be no more sorrow, nor pain; *then* the wicked shall have their portion “in the lake which burneth with fire and brimstone; which is the second death.” And some will have their part taken out of the Book of Life, and out of the holy city, and from the things which are written in this book.

XI. My *eleventh* argument against Universalism, was

founded on the acknowledgment of Mr. Pingree, that for eight years after the day of Pentecost Peter, and, of course, the other Apostles, did not believe in Universalism. During this period, though they spoke as the Spirit gave them utterance, though the Spirit bore testimony to the truth of their doctrines, and tens of thousands were converted; it is admitted, that they were "Partialists," that they preached not Universalism—unconditional salvation to all men—but the necessity of faith, repentance and conversion, in order to salvation! Either the Apostles did not preach the Gospel; or Universalism is not the Gospel, nor any part of it. Either Universalism is false, or the Holy Spirit bore his testimony in favor of gross error! In making this fatal admission, the gentleman, as I proved, flatly contradicts himself. Such is the most unenviable predicament in which he is placed!

XII. My *twelfth* argument against Universalism, was, that whilst the Gospel comes with consolation to the penitent and the obedient, comforts those who mourn in Zion, and turn from sin; Universalism comes to comfort the wicked in their persevering wickedness—to say to the liar, the thief, the debauchee, the murderer, be of good cheer—fear not; it shall be well with you. In the resurrection, you shall stand with prophets, apostles and martyrs, and be as glorious as they! It says to the righteous, lay *not* up treasures in heaven; you cannot do it; all the reward you gain, even if you die a martyr to truth and righteousness, must be in this life. You shall not be recompensed in the resurrection of the just! *Is this the Gospel of Christ?* Is not its tendency most demoralizing? most encouraging to the wicked, who are resolved to live and die sinning, and most discouraging to the righteous!

XIII. My *thirteenth* argument against Universalism, was, that however an individual may be persuaded of its truth, it is dangerous and cruel, in the highest degree, to preach it. For, a thousand probabilities to one, it is false; whilst, if it be true, all are equally safe in rejecting, as in believing it. And in this life, so far as we can see, others

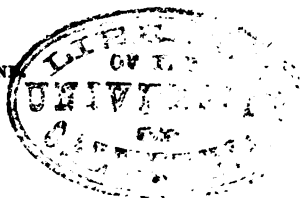
are doing quite as well, in all respects, as Universalists. Why, then, risk so much for nothing? Why will any man teach his children Universalism, or persuade others to embrace it? He who does so, I say, is chargeable with presumption and cruelty in the highest degree.

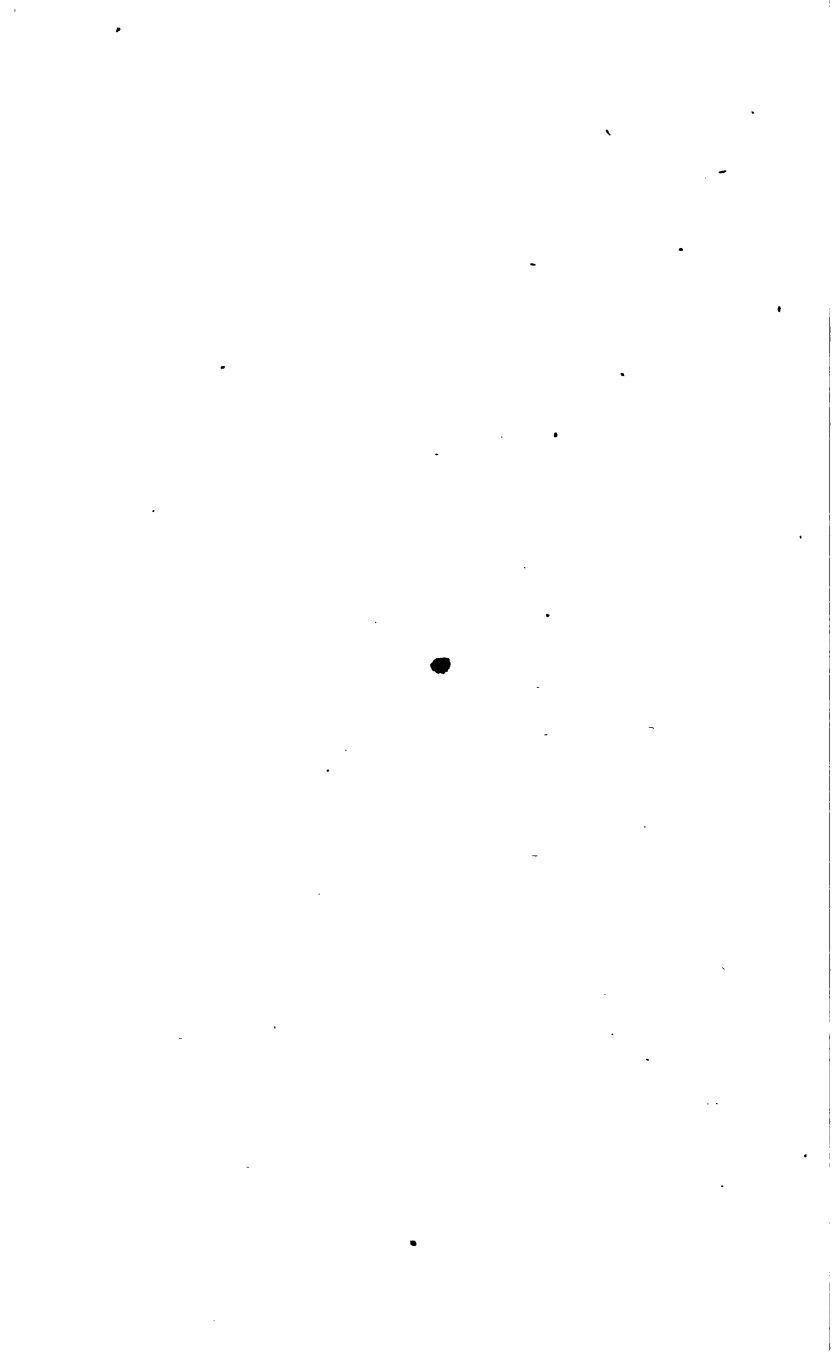
I now leave you, my friends, to judge of the arguments offered. Those I have offered, are such as have weight with my own mind. My clear, unshaken conviction is, that Universalism, whilst it promises salvation indiscriminately to all, denies every prominent doctrine of Revelation, and takes away the only foundation on which a sinner can rationally and scripturally hope to be saved; that it awfully dishonors God, and hopelessly ruins those whom it succeeds in persuading to believe its dangerous errors. For the sentiments I have advanced in this discussion, I expect to give account at the bar of God; and I would speak to this crowded collection of immortal souls as in the immediate view of that awful tribunal. My friend differs from me here. He believes, that however erroneous, and even ruinous, the sentiments he has advanced, he will not be called to account for them hereafter!

I close this discussion with the kindest feelings toward all parties, toward Universalists as well as toward those who adopt my views. May God, in infinite mercy, guide us all to a saving knowledge of the truth; and in the GREAT DAY, may we all stand on the sure foundation—the Rock of Ages.

Gentleman Moderators, permit me to tender to you my sincere thanks for your kindness in presiding over this discussion during so many successive evenings, and for the dignified and impartial manner in which you have discharged this office. If my prayers are worth anything, they shall be for your happiness in this world and in heaven.

THE END





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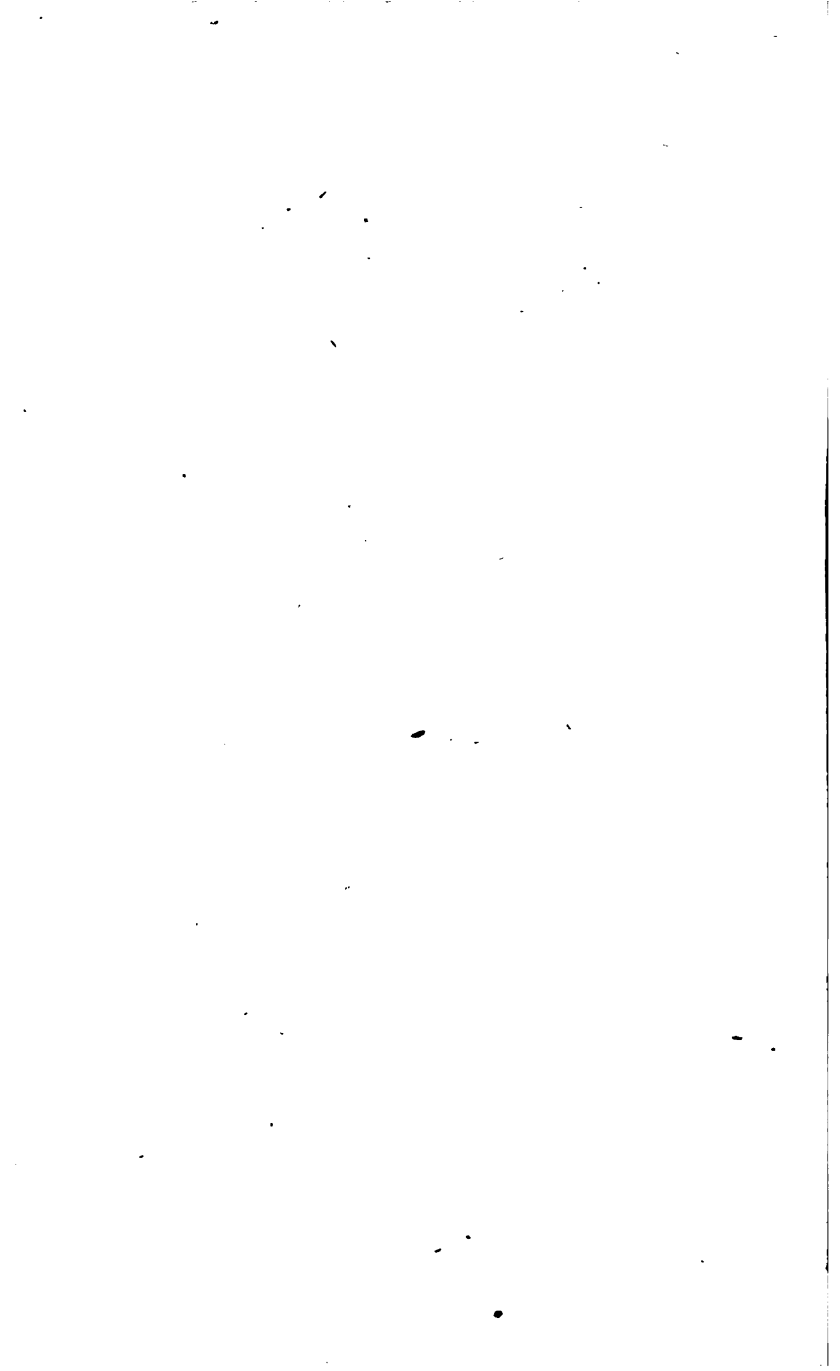
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